

RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

JANUARY - FEBRUARY 1955



CHURCH, SYNAGOGUE AND COMMUNITY

A Symposium

RELIGIOUS EDUCATION IN CHURCH AND COLLEGE

A Symposium

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

Membership in the Association is \$5.00 or more per year.
Single copies of Religious Education, \$1.00 each.

HERMAN E. WORNOM, General Secretary, 545 West 111th Street, New York 25, N. Y.

LEONARD A. STIDLEY, Editor
Oberlin College,
Oberlin, Ohio

EDITORIAL COMMITTEE

LEONARD A. STIDLEY, Dean and Professor of Religious Education, Graduate School of Theology, Oberlin College, Oberlin, Ohio, Chairman.

WALTER M. HORTON, Professor of Systematic Theology, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

ALVIN J. COOPER, Board of Education, United Church of Canada, Toronto.

THOMAS S. KEPLER, Professor of New Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

EMMA FRANK, Librarian, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

HERBERT G. MAY, Professor of Old Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

EMANUEL GAMORAN, Commission on Jewish Education, New York City.

GERARD S. SLOYAN, Department of Religious Education, The Catholic University of America, Washington, D. C.

LEO HONOR, Professor of Education, Dropsie College for Hebrew and Cognate Learning, Philadelphia, Pa.

LEO WARD, Professor of Philosophy, Notre Dame University, Notre Dame, Indiana.

The Religious Education Association

General Secretary and Business Office, 545 W. 111th Street,
New York 25, N. Y.

Editorial and Publication Office, 29 N. Pleasant St., Oberlin, Ohio
Printed at 48 S. Main Street, Oberlin, Ohio

Published bi-monthly. Printed in the U. S. A.

RELIGIOUS EDUCATION

VOLUME I

JANUARY-FEBRUARY, 1955

NUMBER 1

CONTENTS

	Page
Church, Synagogue and Community — A Symposium	
I The Church and Community <i>Joseph P. Fitzpatrick</i>	5
II The Church in the "New Suburb" <i>Hugo Leinberger</i>	11
III The Contribution of the Church to Big Lick Community <i>Eugene Smathers</i>	15
IV "Greenwich Village," The Church and the Dispossessed Peoples <i>Henri Marc Yaker</i>	19
V Religious Pluralism in a Peasant Community <i>E. K. Francis</i>	23
VI The Philadelphia Self-study of Jewish Education <i>Abraham P. Gannes</i>	27
VII A Nationwide Study of Jewish Education <i>Oscar I. Janowsky</i>	32
VIII Religious Education in a Pluralistic Democracy <i>George Huntston Williams</i>	38
Religious Education in Church and College — A Symposium	
I The Contributions of Religious Education to the Total Church Program <i>Walter L. Holcomb</i>	45
II The Potential of Group Process for the Church <i>John Witball and Mina Press Brown</i>	51
III The Christian College Looks in the Mirror <i>Raymond A. Smith</i>	59
IV The Emerging Faculty Christian Movement <i>Phillips P. Moulton</i>	64
Significant Evidence <i>Ernest M. Ligon and William A. Koppe</i>	68
Book Reviews	70
Book Notes	79

CHANGE OF ADDRESS

Please notify RELIGIOUS EDUCATION, 545 West 111th Street, New York 25, N. Y., of change of address, giving both old and new addresses.

Send notification of change of address at least four weeks in advance.

The United States Post Office does not automatically forward second class matter.

Entered as second-class matter, January 23, 1948, at the Post Office at Oberlin, Ohio, under the Act of March 3, 1879.

ROUND TABLES ON RELIGION AND HIGHER EDUCATION

The Religious Education Association is sponsoring a series of regional round tables during the current academic year on "The Responsibility of Higher Education for Judeo-Christian Values in American Culture." The New York regional meetings were held at Columbia University November 26 and 27, 1954. Similar meetings are being planned for Chicago in February, Minneapolis in April and Boston in the late spring or early fall.

The New York round table was composed of forty scholars and administrators from Princeton, Yale, Cornell, Columbia, Howard, Drew, Yeshiva, Fordham, Notre Dame, St. Joseph's (Philadelphia), Manhattan College, Hunter, City College, Smith, Hamilton, Immaculate Conception Seminary, Union Theological Seminary and the Jewish Theological Seminary. Every major discipline and professional school was represented, including medicine, law, engineering, education, journalism, theology, natural sciences, social sciences, history, literature, classics, philosophy and religion.

The round table agreed that it is of major importance that Judeo-Christian values in our culture be given larger consideration in the various disciplines of higher education, that fuller knowledge of the religious interpretation of life by the major religious traditions (Protestant, Catholic, Jewish) be given to college students through the curriculum, that the validity of religious knowledge be made clear by showing students that the speculative revelation roads to truth are as necessary and fruitful as the empirical and scientific approaches.

There was agreement that the key to making religion more central and effective in higher education is the choice of faculty members who appreciate religious values and the religious approach to truth. It was also agreed that faculties of various disciplines should explore together the nature of knowledge and the roads thereto which are assumed in their work.

A major difficulty in making religious knowledge more central in higher education was seen in the ever increasing vocationalism of college students who want to take those "practical" courses which they believe will prepare them for securing better jobs, rather than those courses which help them live a better life. It was pointed out by representatives of law, medicine and engineering that vocational courses have been too much emphasized in pre-professional education and that professional schools are increasingly looking for students with a well rounded liberal arts education, rather than for those who have specialized in technical subjects.

The round table recommended that the Religious Education Association sponsor many studies, including:

- (1) ways in which religious groups may cooperate in fostering a more central and effective position for religion in higher education.
- (2) the effect on non-religious students and groups when religious groups emphasize their differences, as compared with the effect of emphasizing common concerns and cooperation thereon.
- (3) ways to bring about a community of scholars and students around a core of intellectual concerns about life's meaning, as compared with the prevailing specialization and fragmentation of interests in the college, with the result that football and the weather are often the only subjects of intercourse for the university as a whole.
- (4) the variety of road blocks or factors preventing central consideration of religion in higher education and ways in which these difficulties are actually being overcome and the prevalence of efforts to do so.
- (5) identification of factors in our culture and on our campuses which tend to reduce the status of religious truth vis-a-vis scientific truth, and exploration of ways to increase recognition of religious truth and experience as a central concern of the intellectual life.
- (6) The place of religion in education for various professions — law, medicine, engineering, journalism, business, teaching, etc.

HERMAN E. WORNOM
General Secretary, R.E.A.

Church, Synagogue and Community

A SYMPOSIUM

The interplay of church, synagogue and community is continually changing. On the one hand churches and synagogues change in structure and in program. On the other hand communities change. Some would even state that communities have changed so much that they are no longer "communities."

The eight articles of this symposium provide insights into contemporary communities. We welcome the opportunity to present these articles.

—The Editorial Committee

I

The Church and Community

JOSEPH P. FITZPATRICK

Department of Political Philosophy and the Social Sciences, Fordham University, New York City

THE PROBLEM of modern society is being defined more and more as the failure of "community." In other words, some disintegration has taken place in men's social relations with the result that they can no longer achieve in society the perfection, the fulfillment, the satisfaction for which society seems to exist. In common language, this condition is described as an extreme of *individualism*: men are out for themselves; they compete for individual achievement rather than cooperate for common goals; they struggle for personal interest rather than contribute to the common good; they are not their brother's keeper. Or it may be described as an extreme of *depersonalization*: in a highly complicated world, men are units rather than persons; they are a work force, or a market, or an audience; the man who grows the wheat is separated from the man who eats the bread by grain elevators, and thousands of miles of railroad; by the selling of futures in Chicago and the setting of parity prices in Washington so that one is "the Farmer" and the other is "the Consumer" and neither of them is a person to the other. Spreading over all aspects of our life, this type of complicated organization wears away the sense of personal responsibility and creates the impression that one lives in a cold, mechanical

world. The warmth and richness of social life is lost. If this analysis is correct and if religious educators are to help restore community, it would seem that they must correct the excessive individualism, and restore a sense of personal relationship and personal responsibility to men's social life. This is not easily done because the failure is due to much more than the failure of religious values. It is due also to a complex of social factors, some of which will be examined in the following pages.¹

Community

The term "community" generally suggests to our imagination the picture of a happy family, a cooperative neighborhood, a parish with high morale, any group of people that seems to be united closely together by common traditions, common loyalties and interests, and who group and sacrifice for the preservation of the group and the achievement of its common goals. Such a picture of community is a true one. More specifically,

¹For a description of the malady, the following books could be consulted with profit: P. Drucker, *The New Society*, New York, 1950. Elton Mayo, *The Social Problems of an Industrial Civilization*, Boston, 1945. P. Sorokin, *Crisis of Our Age*, New York, 1941. Pius XII, *Christmas Address of 1952*. Reprinted in *The Catholic Mind*, Feb., 1953.

sociologists attribute to community a number of characteristics:² (a) the member of a community is deeply aware of being a member of a group, of being accepted for what he is rather than for what he can do. It is not his achievement that is important, but his sharing in the traditions and values which unify the group. The group accepts him because he is Irish or Italian, because he is Protestant or Jewish or Negro. He is, as the common saying puts it: "one of our own." (b) Furthermore the member of a community, if he fulfills a role which is important for the group, will be known and appreciated for what he does. He has the satisfaction of knowing that his work means something to others. He does not wear the hours away in a type of routine activity too complicated for him to see its meaning, or too far removed from others for them to know what he is doing. Like the net-maker of a fishing village; or the chief who knows exactly the right time to begin the harvest, his work gives him prestige and recognition, assures him of a status with his fellow men. (c) Finally, as a member of a community, he knows he has the support of others and must also expect their censure. He is more than a unit or a name. He is a person who means something to others. In time of need he will not be abandoned; in time of challenge, he knows his values and ideals will have the common support of many others. This can be the source of great security, often the source of real peace. But he also realizes that any deviation from the values and ideals of the group will be criticized, censured, perhaps be the occasion for his ostracism. In brief these are the characteristics of community which give the individual the sense that his life and work have meaning, that he has real meaning for others. This gives his social relations a satisfaction which is necessary for a healthy individual or a healthy social life. This satisfaction seems to be missing today.

A qualification must be added here that "community" is not always a healthy thing.

²For the concept of Community, cf: R. MacIver and C. H. Page, *Society*, New York, 1949. Chapter I and XII. N. Timasheff and P. Facey, *Sociology*, Milwaukee, 1949. Part 1.

The in-group can have its tyrannies, and very distressing ones at times. It may subjugate the individual so completely to the group that the possibility of personal development is seriously weakened or lost. It can become the focus of hostility to out-groups based on purely selfish interest, not on the need to preserve genuine ideals. The history of social development has been a process of opening the doors of rigid community existence to enable people to share a wider and richer life on higher levels of community with others. However, when the individual is released so completely from the group that community is lost, then one faces the problem we face today, of the isolated individual, or the "lonely crowd" in which a sense of common values is gone.

As the religious teacher faces this problem of loss of community, it is important for him to realize that it is related to many more things than just a loss of religious values. Even for people with deep spiritual values, the complicated technology of modern life makes the preservation of community extremely difficult. It may be well to review briefly a few aspects of this to highlight the factors of the social situation which must always be taken into account.

Loss of Function by the Family

Due to the widespread division of labor, the family is no longer a producing unit, and many of its essential services have been turned over to professionals. The child is born at the hospital; the sick are sent to the hospital for scientific treatment; the husband works in an office or shop generally quite removed from the home; the mother may even be employed outside the home; food, clothes, and household necessities are commercially supplied; recreation is sought regularly at the baseball park or the basketball court, often far removed from the home; and when recreation is pursued in the home, it is generally of a professional type which comes from the outside through radio, TV, or magazine. Education is provided by professionals outside the home and, on higher levels, often far removed from it. Even the dead are buried professionally from a funeral parlor. This loss of function has affected not

only the family, but also the neighborhood and the parish when the parish is a definite geographical area.

Consequently, our society is marked by a strange contradiction. The essential functions of life: bringing children into the world and raising them; the gathering of food and its preparation; the provision of clothing and shelter; protection and recreation; response to sickness, old age and death; all these which once bound the members of a family or parish into a close unity, now become factors of disintegration. There was a time when man could not possibly survive without this strong support of his kin and neighbors for the fulfillment of these functions. Now most of the functions can be fulfilled by the purchase of professional service, from an outsider, on an individual basis. The community of family or parish, no longer essential in many of life's functions, begins to weaken and disintegrate. There are numerous exceptions, of course; but the condition is sufficiently common to be typical.³

Not all of the results of this are evil by any means. But, with its advantages and disadvantages, this loss of function is part of contemporary American society, and is part of the situation that makes the realization of community difficult. Religious values, aimed at supporting community, must be related to this situation.

One obvious result of this division of labor and specialization is the fact that the parish itself becomes a specialized agency. With no relation to the factory or the distant commercial office; with little control over professional programs which dominate the home from distant studios; with little relation to education (sometimes religious education) which occurs outside the parish, the parish or Church provides the specialized service of teaching, worship and devotion, all of which may be far apart from the many other important aspects of people's lives.

Subordination of Life to Great Organizations

The loss of function has paralleled the development of huge organizations on which our lives depend economically and socially, but over which families, neighborhoods and parishes have little control. The factory moves into the town, or moves out of it; employment increases or decreases because of factors far removed from the workers in the neighborhood; electricity and food come to depend on complicated processes. If they break down, the individuals are quite helpless. And great decisions affecting men's social life are made in terms of business interests: will it help the company to operate profitably or not? All of this leaves the individuals in family or parish with a sense of helplessness. There is little they can do about any of this. They have little consciousness of fulfilling a significant function, of having control over their lives and destinies.

In the effort to restore community, this factor must be taken into account. How can a person have a sense of status because of the significant role he plays, when he is living amidst great forces over which he has very little control?

Conflict of Values

This loss of function and this helplessness are due largely to the technical organization of our lives. In themselves they would not necessarily prevent the achievement of community. However, they are associated with the conflict of values characteristic of American life, and so well known to religious teachers. As men fulfill the essential functions of life, as they work and play, participate in education or politics, these functions are no longer penetrated by spiritual values or religious meaning as they once were. What is more, they often operate in detriment to the values. In office or factory, a man often finds it necessary to follow a set of values contrary to what he follows in his family; in political life, they must often conform to practices which are opposed to their religious ideals. Education often challenges the very basis of their religious faith. Thus the work at the office, in the factory or the halls of gov-

³For the changing functions of the family, cf the classic statement in: W. F. Ogburn and C. Tibbets, "The Family and Its Functions," in *Recent Social Trends*, Ed. by W. F. Ogburn, New York, 1933, Chapter 13. F. E. Merrill and H. W. Eldridge, *Culture and Society*, New York, 1952. Chapter 22 and 23, gives a neat and up to date summary.

ernment seems to be directed toward purely secular ends, and to have little intimate relation to the ultimate meaning of their lives. In this situation in which religious meaning seems so far removed from the vital functions of life, the religious meanings can appear as a sterile, isolated idealism; and the vital functions can appear to be a pointless, purposeless round of activity. The ultimate meanings have no function; the functions have no meaning. Society lacks integration. Community has ceased to exist. This is the condition conducive to personal dissatisfaction and social unrest, described by the eminent sociologist Durkheim as a state of lawlessness or *anomie*.⁴

Consequently, the division of labor, the technological organization of our lives, together with a conflict of values, leave us with a problem of disintegration that is quite serious. It is common for men to feel that much of life is pointless; that much of the effort for economic development and wealth ultimately has no meaning. There are so few commonly accepted values to unite men, that it is easy to fall into a state of loneliness, of aimlessness that is the fruit of loss of community.

This state of society, whether it exists to a greater or less degree, whether it affects people mildly or sharply, is the condition that religious educators must face. The solution to this malady is not easily found. No one knows quite what to do as yet. The best that can be done, perhaps, is to stake out some guiding lines which indicate the direction in which attempted remedies may move.

1. Religious Values and Personal Development

The previous discussion, in shaping the problem, has emphasized the difficulties which technology and value conflicts have created for community in American life. It

is equally important to emphasize some of the great positive possibilities which our society offers if they are properly exploited.

The breakdown of community is indirectly related to the great value which our society has placed on the individual person, and its effort to give the person every possible means of individual fulfillment. This cannot be achieved without some sacrifice of the older solidarities and securities. Despite the serious failure of community, this emphasis on personal value is a very real thing in American society and can be the basis for rich spiritual development.

In relationship to the failure of community, this emphasis on the person means that spiritual development and the achievement of spiritual values must more and more be a matter of personal choice and personal initiative. Men can no longer fall back upon the social support for their values. They cannot take them for granted. They must consciously recognize and deliberately express the values on which their lives are based. In traditional societies, what appeared to be personal virtue was often the habitual practice of social custom. This is a good thing, but it does not offer the challenge to personal virtue which our society does. In traditional societies, values are so deeply rooted in every aspect of the culture that they may be taken for granted. In our culture, nothing may be taken for granted. Men must become keenly aware of the meanings which their lives have for them and frankly face the implications of finding those meanings in their daily activities.

This does not mean that men can disregard institutions. They cannot. And, if our society is to survive, men will have to create institutions that will support the proper values. It does mean, however, that the disorganization of the present time is somewhat related to the effort to achieve a very positive value of personal development. The members of our society can at least take advantage of this.

This then becomes directly related to the function of religious education. When men must be keenly aware of the values they wish to express in their lives, when they cannot

⁴E. Durkheim, *Suicide*, Paris, 1897. R. Nisbet, *The Quest for Community*, New York, 1953. L. Mumford, *The Culture of Cities*, New York, 1938. Esp. Ch. 3, "The Insensate Industrial Town," and Ch. 4, "Rise and Fall of Megalopolis." Despite his strange secular humanism, Mumford offers some hopeful suggestions for the future in his later chapters. R. Merton, "Social Structure and Anomie," in *Social Theories and Social Structure*, Glencoe, Ill., 1949.

depend on social custom and institutions for much support, they must be taught these values carefully and completely, and they must be made aware of the relationship of these values to the disorganization of the present day. Never before was religious education so essential to a good and happy life.

2. *Religious Values and Community*

Secondly, it is evident that, with the loss of functions on the part of the family and the parish, the one bond that can still preserve their unity is the ideal, or the value which the members wish to achieve through these institutions. When community was stronger, it was possible for people to remain loyal to the community because there was no place else to go, and survival was impossible apart from the family or the neighborhood. But now, when there are many places to go, and when so many opportunities exist for personal survival outside the family or neighborhood, the one element that will preserve these institutions is the positive determination of the members to achieve through the family or neighborhood or parish a rich and meaningful unity based upon the common pursuit of common values.

Thus, again, the importance of religious education in our society appears to be very great. The social organization will not hold the family and neighborhood together without the conscious determination of the members to do so. Consequently the members must be taught clearly and realistically the values they must seek in society, and the means they must use to express these values in a community which must resist disintegrating forces at every moment. Without this, there is little hope that community will survive.

3. *Religious Values and the Restoration of Function*

The Church can still exert a strong influence in preserving some of the essential functions for the family and neighborhood or parish which these have been losing. There is needed a strong assertion of the positive value of community solidarity, of the self-reliance of the family or neighborhood as far as that is possible. This requires a great deal of imagination and vigor on the part of the

citizens themselves; but religious inspiration in this matter is invaluable. Certainly, if there is going to be any real meaning in developing a consciousness of family solidarity, there is no more effective basis on which to establish it than the religious meaning.

Any number of means are possible of retaining in the home some of the functions of the preparation of food, care of clothing and home, etc. It is important that this be approached not from the simple viewpoint of a hobby which it can easily become; but from the conscious effort to retain within the family some of those older forms of creative life which bound the members together.⁵

More important than this is the molding of a sincere community in terms of justice and charity. For a nation of immigrants, and a nation in which segregation is slowly giving way, there should be a clear conviction of the folly of discrimination. The heart of community is the awareness of being accepted; of being respected for what one is. No influence is more powerful in creating this than the influence of sincere religious belief. Despite all the problems of organization, and division of labor, this is one function which still remains within the power of the family, the neighborhood, the parish—to accept others in the neighborhood as the children of God.

4. *Religious Differences and Community*

There remains the complicating problem of religious difference in our own society. This immediately precludes the possibility of community based on the complete acceptance of common religious values. But community is possible on various levels. Experience has proved the possibility of establishing the common values which can serve as the basis for community, and understanding and acknowledging clearly the values in which religions differ. There are numerous issues in which all religious faiths have very important interests in common.

⁵I am reminded here of the efforts of such groups as the Christian Family Movement, 100 West Monroe Street, Chicago, Ill. This group of zealous married couples shows unusual energy and imagination in facing the problem of community from a thoroughly Christian point of view. Cf. their handbook of Inquiry for 1954-55, entitled, *Community*.

This still leaves many of the problems of community beyond the reach of local action. The greater problems of our highly organized society, the problems of complicated political decision, these are matters which can be faced only by participation in associations more far reaching than the congregation or the parish. These are things which are faced by such associations as the Division of Christian Life and Work of the National Council of Churches, or the Social Action Department of the National Catholic Welfare conference.

But whatever the effectiveness of activity on the larger level, there is no substitute for the preservation of the intimate, personal activity on the level of family, neighbor-

hood, parish or congregation. Here the creative effort to establish little solidarities, based on charity, not on selfishness; the effort to convince all people that they are accepted for what they are, not for what they can do; the maintenance of informal means of social control by which people will be rewarded with the recognition of others for their loyalty and unselfishness; the effort toward retaining some of the functions of family and neighborhood, these are methods, available on the local level, to create or retain the satisfactions of community. And in the effort, the influence of religious values is of the utmost importance.

NEW INSIGHTS FOR CHRISTIAN EDUCATION

The February 1955 International Journal of Religious Education is to be a special issue which takes a look at the future of Christian education in the local church and community.

At the request of concerned lay workers, the members of the editorial board of the *Journal* have delved deep into their wide experience with many churches and communities to bring forth an important evaluation of new trends and experiments in Christian teaching. The authors are experienced leaders of the Division of Christian Education who take a new look at the whole task of Christian education in the light of new knowledge gained from their own experience, and from educators in public school and other agencies. New insights gained from theology, Bible scholarship, psychology and sociology are also important considerations.

Each article is the result of the group-thinking of all the members of the editorial board over a period of many months.

The issue is far-seeing, yet practical — for lay workers in local churches, pastors, directors, administrative officers, boards of Christian education teachers in training schools and workshops, and students, and denominational and inter-church leaders. It will not only help them see what is new and promising, but will help them to evaluate present teaching programs.

Copies may be obtained from the International Journal office, 79 E. Adams Street, Chicago 3, Illinois. Single copy 35c; 6 - 19 copies are 25c each; and 20 or more copies are 20c each.

II

The Church In the "New Suburb"

HUGO LEINBERGER

Minister, Flossmoor Community Church, Flossmoor, Illinois

FOR THE PAST two years now the business leaders of our country have been studying a sociological phenomenon which has been described with such superlatives as "portentous" and "revolutionary." *Fortune* magazine reports that no series of articles¹ in recent years has evoked as much comment as those which resulted from its study of the "new suburbs." Business executives have taken heed for they realize that this portion of our population, the "suburbanite," now numbers between thirty and forty million people—depending on whether you restrict the term "suburb" to "commuters" or include all "outlying" areas which have their center in some metropolitan community.

But while executives, merchants, publishers, and politicians have been taking note of this reversal of population migrations and have been adjusting their programs to meet the demands of this new trend, religious leaders are still adjusting to the problems of a previous migration from the rural areas to our urban centers. They tend to consider the suburb as a peripheral community with a satellite psychology of self-centered irresponsibility. They picture these communities as small clusters of large homes of romantically inspired architecture of the English-type half-timbered house or the Spanish Villa located near a railroad station with a small Colonial Style steepled church which is always Protestant. This may have been a good description of the typical suburb between 1930 and the end of World War II, but it is far from the truth if one could see what has happened to these suburbs today, and if one would visit some of the new type of "mass produced" suburbs springing up all over the country.

Having devoted all of my time since the end of World War II to ministering to the

residents of two such traditional suburbs now undergoing a period of transition and one mass produced suburb which in four years changed from an open prairie to a city of over 20,000 population, I feel that I am in a position to verify the fact that in the suburbs "America's social structure is going through a shake-up the full effects of which are yet to be felt."²

What are some of the factors which are bringing about these changes in suburban composition? (1) The increased population. *Fortune* claims that since 1947 at least 1½ million people annually are settling in the suburbs. (2) The deterioration of our inner cities which is driving people out to the periphery. Thus the decentralization of our cities which Frank Lloyd Wright advocates is taking place not by design but by sociological pressures. (3) The automobile and postwar road construction which permit people of lower income to live at greater distances from their place of employment. (4) A general higher level of income, especially among the growing category of young junior executives, sales engineers, and college trained G.I.'s in all professions. (5) The trend to larger families which no longer can be housed in World War II converted "efficiency apartments." (6) The trend in industry and business to move its "up and coming" employees around the country at will. These transients have learned that if they are to experience any feeling of "belonging," they must locate in the smaller suburban community. (7) The federal government's encouragement of this trend through liberal FHA loans for small homes in mass subdivisions. This latter factor being the government's answer to all the above problems.

With all of these factors sending people

¹William H. Whyte, Jr. "The Transients" *Fortune*, a four part report, May, June, July, August, 1953.

²*Prize Articles, 1954* edited by Llewellyn Miller, Ballantine Books, Page 41.

out to the suburbs to live—what is the impact of this migration on the suburbs? Most of the established, well-integrated, and ideally located suburbs have been overwhelmed if not literally "swallowed up" by the new homes and residents. Villages have become cities overnight, governmental bodies, school boards, P.T.A.'s, church boards, civic organizations wake up one morning and find that the new residents have taken over the leadership. They have ideas, enthusiasm, and plans, but often find that they do not have the means to implement their dreams of the ideal community. It is this impasse between "ideals" fact which has led them to analyze and evaluate past and present goals of community organization, education, and religion. Thus, here in Illinois there has been a wholesale move from outmoded forms of local governmental administration to the city or village manager type of organization. The overwhelming problems of public education have resulted in consolidations, the introduction of functional architecture, and changes in the state laws for financial aid and local taxation. But in the realm of church organization and program these new residents have encountered almost insurmountable obstacles to their "idealism."

Outmoded though much of the civic structure and public school organization may be—in light of this great influx of residents with "new Ideals"—these bodies usually have one advantage, namely, a firm tax base. Each new home built and occupied—though 90% mortgaged—increases the assessed valuation of the town by the total value of the house. On this basis taxes will soon be collected to finance municipal and school program expansion. Though this may not be sufficient in the interim, real estate men and developers have been able to arrange for "stop-gap" measures by leasing buildings and advancing loans, since the ultimate repayment through taxation has been assured. Thus, citizens have been able to plan long range programs for the communities even though at times the implementation thereof has been slow.

But in the realm of religious program planning, the reverse has been true. The

young couple moving into a new suburban home with a family of two or three children in need of religious education, with a limited income and mortgaged "to the hilt" turns to the established church, parochial school, or temple—if these exist at all—for help. They are full of anticipation. Part of their "dream" in establishing a home in this community is that they will "get off on the right foot" and will affiliate with a church—primarily so that their children will get "religious training" as they put it. In repeated surveys of such new communities we have found that about 75% of the adults, regardless of past religious background, are desirous of affiliating with some local religious group, and almost 100% of those surveyed want their children to receive religious education. Whatever their motivation—which in many cases may be seriously questioned—this expressed desire places a serious responsibility upon the religious community of the suburb.

Such anticipations on the part of these new families are usually quickly shattered. They learn that the facilities of the established institutions are hopelessly overcrowded, the schools are pitifully under-staffed, and prospects for a correction of these conditions are either non-existent or projected for the very distant future. If this is discouraging to the new resident in an established community, what of the plight of the "settler" in a new "mass produced" suburb which has sprung out of the prairie overnight and where there are no existing facilities? If the development is large enough, chances are that the Comity Committee of the Protestant Metropolitan Church Federation has "given an assignment" to some denomination to "begin work" in this new community. The Chicago Church Federation processes an average of two such requests each month. At best this will mean, that a minister has been assigned to begin a Sunday School and hold worship services in a home, temporary school, or some other abandoned building. The Roman Catholic family will find that arrangements have been made to transport the children to some neighboring community where there may be a parochial school. With such an influx of children, this school may well be overcrowded

and parents will have to send their children to the local public school which must provide education either in temporary school or by means of double and triple shifts. But there is no religious education for these Catholic children. The Jewish group, being smaller, may find that the Board of Jewish Education of the neighboring metropolis will assign a part time teacher to hold classes after school in various homes.

Faced with this dilemma, what can the family do to implement the dream of a religious education for the children? If the parents of the family are Protestant they can join the established or newly organized church and offer their services as teachers, even though they may have little to work with in the way of building facilities or curriculum materials. One thing they can be certain of. There will be plenty of expectant children. In addition they may join a building committee where they will be confronted by such questions as: Where will we locate? In a residential neighborhood? Or near the business center? Will land be available? If we purchase valuable land, when can we hope to build with our limited resources? What about the local zoning law which requires one parking space for every four seats in the sanctuary, even though this space is used only once a week? What will we build first: sanctuary or educational building? Where will we get the funds to build and to staff? Were we not told that denominational and diocese building funds are depleted by the present building boom? Where will we get the large initial gifts necessary to build when our members can sacrifice only so much per week or month? How can we ever hope to catch up when we keep growing by leaps and bounds?

For such questions and many more, there are few proven answers. After all, this building boom in the suburbs had its beginning only in 1947. There seem to be no signs of abatement. Though latest studies of home construction indicate a leveling off, the proportion of suburban construction to all other home building still is on the increase. An increase which can in part be attributed to the fact that business has been cognizant of what

has been happening and has taken advantage of this change to build elaborate shopping and professional office centers which are geared to meet the needs of these people. In the Chicago area all of the major department stores have or are in the process of locating major branches in these new suburbs. Their quarterly financial reports prove the wisdom of this decision. Even the municipal governments and school boards which have been harassed by many perplexing problems, are now doing well enough that many home purchasers are choosing the suburbs because of better schools and municipal services. All of this merely aggravates the problem of the religious organizations of the suburbs.

The real tragedy of what is happening in the suburbs is not the fact that the religious community finds itself incapable of coping with the numerical problem of growth, but rather that it is unable to take advantage of the role of spiritual leadership which these young people are requesting. Harry Henderson, who has made an extensive study of these suburbs through hundreds of interviews, reports, "Most people (in these communities) refer to their church as the organization 'most important' to them. Nearly every family interviewed reported that they felt the need for churches immediately and deeply in these communities of strangers."³ Furthermore, if one would heed the advice of the editors of *Fortune*, then these residents are the ones "who will be running our business society twenty years from now."⁴ It would appear to be a grave mistake for the churches to continue to neglect the opportunity which is theirs to provide an adequate program, facilities and leadership for religious education.

The big question of course is, "How can organized religion face up to this challenge?" First, it would seem that one must acknowledge that what we are seeing in these new suburbs is a social revolution of a sort. Traditional approaches to problems in other communities often will not work here. Secondly, one must understand the dynamic potential

³Harry Henderson, "Rugged American Collectivism" *Harpers Magazine*, December 1953, Page 82.

⁴*ibid.*, "Prize Articles 1954" Page 40.

of communities which are in the process of re-evaluating the whole concept of community—including the religious community—in our social structure.

At the very outset it would appear obvious that religious leaders must learn to plan as community developers, school officials, and businessmen have done. Real planning should begin long before new residents move into a community or a new subdivision. It begins when the town planner draws up his first blue-prints and arranges for his initial financing. Even established communities have learned this. They will freeze building permits until they can arrange for water, sewers, police and fire protection. City slum clearance begins years ahead of demolition, on the drawing boards of city planners.

Religious leaders must re-evaluate their program planning for such new communities. If the basic needs and aspirations of these young people are to be met, the emphasis must be on their prime concern—religious education for their children as well as themselves. Whether we like it or not, this generation of young families is crying for education. They consider themselves religious illiterates. In their concern, education precedes worship in a beautiful sanctuary, if there must be a choice as seems inevitable.

If the church is to assume the role which the people expect of it in the new suburbs, then it must assume its share of responsibility for broad community leadership. It cannot sit by during the early years of development or abnormal expansion and await its turn for service and leadership. In Park Forest, Illinois, the First United Protestant Church built as its first unit a flexible educational building. Not only did it serve a Sunday School of 1200 children in three shifts on Sunday, but it provided housing for the first high school in the community.

But by far the greatest need in these communities is that of trained leaders. Ministers, priests, and rabbis who expect to serve in such suburbs must in addition to their religious training be versed in sociology, psychology, and education. Their major task in the early years of community growth is that

of enlisting and training volunteer leadership for religious education. Several studies in Chicago suburbs have indicated that the growth and vitality of the religious fellowships in these communities are in direct relationship to the number and training of the staff of its church schools. The educational level of these new residents is higher than that of any other average community. In Park Forest, 50% of all the adults have some college training, 15% have graduate training. They are willing and anxious to work, but they have no religious educational training. A staff of trained leaders conducting month long schools for volunteers in a series of such suburbs would do more to strengthen the religious life of these towns than any other comparable financial investment.

There is an urgent need for more interdenominational curriculum materials for these new religious education centers. More than other communities, these people reflect the breaking down of denominational patterns. Being transients, their religious heritage is a mingling of religious traditions. Similarity of denominational background in marriages is the exception rather than the rule. As a group they are much more tolerant than established communities. They would welcome more unified curricula to guide the training of their youth.

If my thesis is correct, that these new and expanding suburbs represent a kind of social revolution in the American scene, then it would appear that the time has arrived when religious leaders ought to take more serious cognizance of what is happening. We must share with these young people in their serious effort to rethink and re-evaluate their goals of religious education. We must be willing in a pioneering sense to help them find creative answers. This means more research, study, and new programs for the leaders of all faiths.

When business leaders, educators, and politicians are willing to study and analyze this new "phenomena" because they see in it the "growing edge" of change in the community patterns of our nation, can we as religious educators ignore this challenge?

III

The Contribution of the Church TO BIG LICK COMMUNITY

EUGENE SMATHERS

Minister, Calvary Parish, Big Lick, Tennessee

I

THIS is an account of the efforts of one small church to develop and enrich the life of its community. This church is located in the small, open-country community of Big Lick, on the Cumberland Plateau in Tennessee. This is a community of sixty odd families, and in the past has experienced all the disadvantages and problems of an isolated and economically handicapped region, and of a religion unrelated to life. The period in the life of this community, which this account covers, had its beginning in 1917, when in response to an appeal from local leaders the Board of National Missions, Presbyterian Church U.S.A., sent Mrs. Carrie Murphy to live and work with the people. During the seventeen years of wise and devoted service, Mrs. Murphy led the people in many worthwhile endeavors: the building of a new school, which for many years was to serve not only as a school, but also as the church and community center; the improvement of both public and church schools; the construction of better roads; the organization of Calvary Church. As there was no public high school in the county, she encouraged and helped many young people go away to school. In these and many other ways she sought to develop the spirit and practice of community, and during these years the foundation was laid for the development which has taken place in more recent years. Until 1934 the minister of the church had been an "absentee," living some distance away and coming into the community for an occasional service of worship, thus his contribution was limited.

II

Before proceeding to describe some of the contributions which the church has made

or endeavored to make to its community since the coming of a resident minister, in 1934, it might be well to share some of the basic convictions which have motivated this effort and which have been strengthened in the effort to bring the Gospel of Jesus Christ, in all its implications, to bear upon the whole of life in this small place.

First, is the conviction that all life is one, that there can be no separation of life into spiritual and material, sacred and secular; that God is sovereign of all life. Life is a unity, in that the righteous and loving purposes of God have to do with the whole. The redemption He offers is a total redemption. Souls cannot be saved in abstraction: soil, society and souls are bound together. Our task as Christians is to strive to bring *all* men and *all* areas of life into subjection to Christ. If Christianity is the truth about God, it is also the truth about the whole of life.

This conviction has definite implications for the program of the church. One of the fundamental tasks of the church is to create wholeness out of the broken fragments of life, to bring unity where there is disunity, integration where there is disintegration. All the needs of all the people, within reach of its ministry, are within the bounds of its concern. It is not enough to build the church as an institution, serving the interests of its own members alone. It is not enough to have services, rather it should be a center of service in the name and spirit of its Lord. As the Body of Christ it needs be a nucleus of power, the serving-center of the whole community. This it cannot be through a professional ministry alone. The lay members must have a sense of Christian vocation, responding to the call of Christ to serve the cause of His Kingdom through

their daily occupations and relationships. This means that God works through other than ecclesiastical channels for the redemption of man and for the building of community, so the church will recognize and work with its allies in this great task. A community becomes Christian not so much because of what happens on Sunday, but because what happens on Sunday causes much more to happen through the week in homes, on the farm, in business and political relationships, in the classroom, and in the whole range of community life.

According to the Christian faith, *love is the law of life*. Jesus said that the true human life is grounded upon two eternal principles: love of God and love of neighbor. Paul said: "Love is the fulfilling of the law." Love is the law of life and love can be realized only in a community of life. Man cannot be man by himself; he can be man only in community, in a responsible and loving relationship to his fellowmen.

Out of this truth has come the conviction that the inclusive task of the church, in a rural situation, is the transformation, through the power of its faith, of a collection of separate individuals and families, and their institutions, interrelated and interdependent by necessity, into a community of persons, consciously and voluntarily united and working together for their mutual welfare and for the welfare of all mankind. The "sociological," the natural, community is to become a "Christian community," a group of people sharing a common loyalty to Christ, and seeking to work out the implications of that loyalty in every phase of life.

III

Now let us see how these convictions have been implemented in Big Lick. We have said that the church must be concerned with all the needs of all the people; it should help meet any real need not being met adequately by some other agency, but it should never duplicate the work of those agencies designed to help meet certain problems or to achieve specific goals in community welfare and development. There were many

needs in Big Lick, and it was felt to be wise to begin with one of the needs about which the people felt a concern. They were dissatisfied with the use of the school building and wanted a worshipful and functional church plant. But how? These were depression days and the average cash income was less than one hundred dollars per year per family, so there was no surplus money in the community. In the providence of God, this need was soon met: money was contributed by an interested friend and the community contributed labor and materials. We discovered that there are other resources than money, that in togetherness, even of poor people, there is strength. The attractive building erected by the loving hands of plain country folk became not only a house of worship—this is vitally important for worship is the core of Christian community—not only a house of worship which stands as a silent symbol of God's presence in the midst of community life, but it also provided facilities for an enlarged church and community program.

At the time the church was built, a small tract of land was secured for a church farm. Later this was developed, partially through the labor-contributions of those who had no money to give. This farm serves as a means for supplementing the minister's income, affords him a means for greater identification with his people, and makes possible some simple demonstrations in good land use and in improved farming practices, which in several instances have been adopted by neighbors. This matter of identification is of utmost importance, for example, the community has experienced three years of drought in succession, and the most serious in its history, and it is much more meaningful when the minister seeks to bring the resources of religious faith to bear upon this problem, if his own crops are burning up.

Another need which brought much sorrow to many hearts and homes was that of inadequate medical care. Often a family had to pay a fourth of its total annual cash income for one visit of a doctor. Here certainly was a problem within the province of the church, so with the assistance of outside

friends and of the Board of National Missions a health program was inaugurated. A House of Health was constructed, which would serve both as a home for a resident nurse and a clinic center. For several years a full-time resident nurse was employed. At the present time, the part-time, volunteer services of two local mothers, who are nurses, form the core of the health program, which includes home visitation, tonsil and dental clinics, school health, immunization, and maternal health. In cooperation with doctors in the nearest town, two medical clinics are held each month at the House of Health. These clinics are supported by volunteer contributions from participating families. The contribution of this minimum health program is described by one woman who said: "I don't see how we got along before."

Another area of need for which the church felt it must have a concern has been that of economic development, for improvement here seemed essential to the solution of so many other problems which beset the community. Various efforts in this direction have been made, some successful and some failures. Soil conservation was proclaimed as a fundamental phase of Christian stewardship, and participation in action programs which have as their purpose the development of soil resources was encouraged. As the result the farmers of Big Lick were the first in the county to make fullest use of the contributions of the AAA program in its early years. A "Farmers School" was tried, and "experts," at considerable effort, prescribed ways for making a better income, but nothing much happened. Greater success came when the "study-for-action" movement which had been so effective in Nova Scotia was discovered and its principles applied to the local situation. Groups of neighbors met in their own homes or at the church, selected their own subjects and leaders, and together sought for workable solutions to actual and common needs. Many possibilities were explored, the "experts" were asked to advise about specific problems—this time their advice was usually heeded, as it had come in response to a felt need.

These study clubs resulted in the development of individuals and of leadership, in improved farm practices, and above all revealed an effective method of attacking community problems which has borne fruit down through the years. Another significant result was the organization of a Farmers Association, a small cooperative, for the ownership and operation of certain heavy equipment which the farmers could not afford to own individually. In this age of the mechanization of agriculture, cooperative ownership of expensive machinery is one important way by which the small farmer can have access to the same equipment as the large farmer, and this Association has shown that it can be done. Also, cooperation and togetherness can do something for men's spirits as well as for their pocket-books.

In response to the need for finding some way to provide economic opportunity within the community for some of the older youth, also to provide for a greater measure of population stability, a Church Homestead Project was inaugurated. This is probably the most significant of the church's efforts in behalf of community development. This project, administered by officers of the church, purchases farms, homes or undeveloped tracts of land and resells to young families on a long-term contract. As payments are made on present homesteads the fund accumulates for the purchase of additional homes or farms. The interest, which is at a very low rate, is used to cover operating costs and for general community needs. Beyond its contribution to individual families—which now includes almost half of the total families—this project has helped bring stability to the community and has made it possible to keep some of the youth at home.

Recently a charcoal producers cooperative has been organized which will provide some economic return from waste timber removed from land in the process of clearing. This, like most of the efforts for economic development, resulted from the cooperation of the church with other agencies working in the county and region. Through the years the church has sought to work with its allies,

interpreting their services, providing a place for meetings, encouraging participation in their programs.

It has been recognized that the church must function in the world community as well as in the local community, so there has been a continuing effort to develop an awareness of and a concern for wider-than-community relationships. Local leadership has spread over into county affairs. Visitors from other races, nations, and cultural backgrounds are welcomed. Summer work camps of college students have been held. Visual aids, depicting the life of people in other parts of the world, are used. A D.P. family was sponsored by the community.

IV

In these and other ways the church in

Big Lick has sought to contribute to its community. There have been ups and downs, for the task of community development is never complete; each generation sees the recurrence of the old problems, plus new ones. For almost twenty-two years the writer has had the burden and the joy of sharing in these endeavors. Though the outward achievements should be wiped out through change or catastrophe, nothing can destroy what has happened to persons in the process of community development. And the conviction deepens that the best contribution one can make to the building of a Christian world is to do what he can toward the building of Christian community in the local place where he lives and labors. And even though it be a small place, it can have value for the wider world.

National Training Laboratory in Group Development Announces its Ninth Annual Summer Laboratory in Human Relations Training

TWO SESSIONS

June 19-July 8 and July 17-Aug. 5
Gould Academy, Bethel, Maine

For those who work with groups

Training purposes are to develop sensitivities, self-insights, understandings, and skills necessary for group operation. Training human-relations trainers — a special program for a limited number to attend both sessions — will include development of diagnostic planning and action skills necessary for training others.

For further information write:

NTLGD

1201 - 16th Street, N. W.
Washington 6, D. C.

IV

'GREENWICH VILLAGE', The Church and the Dispossessed Peoples

HENRI MARC YAKER

Professor of Religion, Lincoln University, Pennsylvania

I

THE OUTREACH of the Christian Church in its evangelistic witness has been seriously crippled by the changing pressures of modern life. Increasingly the American Church has become identified with particular class ideologies, particularly the "middle class." A "middle class" Christianity limits the effectiveness of the Gospel. We are forced to ask today what does it mean to evangelize the dispossessed, the great masses of people unchurched because they find no place in the class ideology so recently identified with American Christianity. New York City for example raises a problem. About one half of the people are totally unchurched, not belonging to any church, synagogue, or religious congregation or community. The problem which must confront the missionary minded Christian educator today is how to make the Gospel intelligible rather than respectable. "High potential" concepts in various home mission boards are partially true and lead to subsidization of fashionable churches in newer suburbs which are economically expanding. In one case a denominational Board of Home Missions helped subsidize a "high potential" church for \$740,000. This church serves 700 wealthy members. It is growing but growing along specific economic lines. It will as a result never reach a whole mass of people along the fringes. On the other hand Negro storefront churches in East Harlem are forced to minister to as much as 4,000 people per square block. The philosophies of the East Harlem Protestant Parish in New York and the Inner City Parish in Cleveland have established their point in their efforts to be a

"sectarian protest within the denominational structure of the Protestant Church."

But while the impact of the philosophy of the East Harlem Parish has made its impress upon middle class thinking it still remains a mission by far and large to the poor. The "poor" are dispossessed, but they do not exhaust the class of the "dispossessed" and unchurched.

We also have the "Bohemian *déclassé*" who reject the church for lack of communication rather than for lack of decent clothes. There is a vast number of people whom we may classify in our provincial way of thinking as the "dispectable," the alcoholic, the iconoclastic youth of undisciplined creative talent and those who are far outside the church. "Greenwich Village" is full of these people. And we must ask why Jesus Christ can not be found in the empty loneliness of this artificial world. There are 15,000 people in this little society, godless, spiritless, disillusioned, bitter, lonely, and calloused from the world of respectable Christian Fellowship. However warped the people of Greenwich Village may be, they are in this society because the Church has been unable to speak to them. A new conception of the ministry and its educational role is necessary if we are ever to reach them.

"Greenwich Village" in New York City is not a rigid geographical area although it lies in the area of Washington Square. It is not a ghetto of marginal people economically thrust into underprivileged living. It is a free and elective society. People *choose* to come here because elsewhere their values have collapsed. The Village, therefore, is a form of intellectual and *secularized monasti-*

cists. People reject the outside world in the hope that they may hammer out ultimate values for themselves, unrestrained by the rigidity of a middle class society which has become either irrelevant or oppressive. The Village is a community of individuals, each in his isolation, and each contributing in part to the collectivity of a very strange and demonic society. There are different types of "sets" and different types of individuals. All of these are the "Village" and no one single individual makes it up. For example, there is a "loft set," fringe "Villagers" who live in lofts. One lives in a loft specifically so one may have a round of "loft parties" where as many as two hundred people, each bringing his own liquor, can congregate and socialize in Bohemian fashion. At a loft party everyone can find acceptance because there are enough people and enough interest groups. No one asks who you are and where you are from. But there is acceptance to be found in this little congregation of freaks. Or there is another group — the "uptown set," the office stenographer who lives in another part of town and who escapes each night into Village Society. One can always find such persons at the "Wax Works," cafeteria in the Village. Coffee here is ten cents and one may sit interminably here — hence the name "Wax Works." One meets friends here; one finds conversation; one can be left alone; one can plunge himself into the togetherness by pulling up a chair at a strange table. Or again there is the individual who lives home and who escapes into the Village, in weekend retreats. Usually this type of person is a second generation American, who has pathological difficulties at home, and is caught in the trap between European culture and domination and the growing pains to be a free personality. One pretends that "home" does not exist until it is time to go home and at three A. M. Sunday morning one can see the lonely retreat from the bars to the West Side Subway — the fantasy is over! It is sort of an aeroplane flight from one nothingness back into another. The stay is brief as one catches a quick glimpse of *humanity-in-flight*.

In contradistinction to the "sets" who live

outside the Village area the Village itself is made up of the "old Bohemian," the apartment house-dweller living in rich apartment houses along Washington Square, and the transient who stays in Village life a few years and then disappears. The apartment house-dweller is a mixture of respectability and unhappiness. He shares in Village life vicariously but finally belongs to another world. Life in the Village has monastic demands; like an anchorite it expects one to renounce "worldly things." The apartment house-dweller never crosses the line of this religious decision. He is a "stationary tourist." The "old Bohemian" is a dying set of what once was true artistic Bohemianism. It will not last many years longer. Maxwell Bodenheim was typical of this group. A famous poet in the "aspirin age" he sank into depravity and degradation, lived by selling poetry at a dollar a poem in the bars. Another group is the transient, the unwashed *révolté*. The transient is generally youthful, protesting against a world in which God fails and in love which is impossible. This group is diverse: alcoholics, benzedrine addicts, lesbians, bar-room philosophers, writers, poets, and painters. It is this group which wants the Gospel and it is this group least capable of receiving it. The Village is only a way-station for these; it is maybe ultimately a failure.

The transients constitute a sizeable section of the Village. Among them is a sort of democracy of acceptance: each group tolerates the other. In the Village they are protected from the outside world. "Frosty" is typical, a "drag-queen" or male who wears dresses. His father is an orthodox rabbi in Pennsylvania. He worked in department stores, took classes at New School for Social Research and in the endless quest for new experience found homo-sexuality unique. But those that treat him as a human personality know he is capable of rising to tremendous heights of human and personal compassion for people. Lesbians are more numerous than homo-sexuals. "Frosty's" type is in minority. One lesbian is the daughter of a minister. Another is a rich Jewess whose father is a shoe manufacturer and president of the local temple. He sends her an allowance to stray away from

home. As a lesbian she has become a unique personality capable of dealing and relating with other people.

The *philosophe* or eccentric is different in makeup. His maladjustment is in the world of thoughts rather than in the world of endocrinology. His concern is for ultimate answers, sometimes to meaningless and irrelevant questions. He chooses to renounce society rather than leave it for self-protection. Values are absolute with him and he becomes a *being-for oneself*. His life is monastic in a secular way. Conformity is the price he must pay for acceptance in the outside world, so he chooses to renounce it rather than pay the heavy price. Interestingly enough this is precisely what the Christian is supposed to do on an ultimate level. Ernest Troeltsch's thesis of "intramundane asceticism" could not find better demonstration. And thus the Village struggles to maintain its secular form of spirituality. The cloister of the Village can also provide community, a reinforcement of each other's loneliness. It is a togetherness in the freedom of isolation. Whitehead's remark is appropriate: "religion is what a man does with his solitariness." In the Village it is solitariness-in-community, and community-in-isolation. "Saul" is typical of this type of person. He collects picture frames by day and philosophizes in the "Wax Works" at night. Seventy-two years old, he is mellow. God died for him in 1929 and he despises all forms of organized religion. But he is deeply sensitive, extremely kind, understanding, and somehow has hit the clue to the depth of life. There are no hypothetical parts to Saul. He is thoroughly an "existentialist" although he does not know what the word means. At the other extreme is "Marco" who is twenty-nine years old. He makes claims to being a Roumanian gypsy and wears an earring in his left ear. He writes puerile poetry, goes barefooted in summer time. Marco makes a living by selling rosaries and icons in Roman Catholic and Orthodox neighborhoods. Behind the facade is a lonely man driven to frenzy by the irreligiosity of religious men. God fails in his life and his disposition is becoming acutely worse each day. He tries to make new values, find new

experience, and so long as this is possible the scarecrow in the cucumber patch (Jeremiah, 10:5) will scare away the bogeys of life. When this fails he will disappear from Village life perhaps to return to the loneliness of Brooklyn and respectable society. The time is brief and his stay in the Village short. Once he read *The Protestant Era* by Paul Tillich but was dismayed later to learn that Tillich was a theologian and not a European existentialist like Sartre.

Jake Spencer is another transient, a creative, talented artist who lives on benzedrine and beer. During summers he makes sizeable sums drawing portraits in pencil on the beaches of Provincetown on Cape Cod. This work impresses the tourist and "arty" set, but it is a living for Jake. During the long winter months he sits and argues incoherently about Immanuel Kant and Bertrand Russell, the arguments being protracted wherever he gets an audience. After all this is a secularized men's Bible class in church.

The Churches in the Village are a mixture of incomprehensibility and a certain amount of ineffectuality. One of the churches serves people from outside the Village. Another church doubling as a synagogue on Friday nights is tinted with the respectability of the richer apartment houses on MacDougal Street and Washington Square North. The Roman Catholic Church largely serves the needs of an Italian immigrant section living geographically within the Village but removed from the neurotic strain of Village anxiety. One church is alone critical. But there are special problems here: for this church reaches out to the unchurched students of New York University. The "town-gown" struggle between Village and school makes the students peripheral to the Village life. Thus this Church may very shortly be forced to define its outreach. This church has a unique type of student program and is doing an experimental piece of good work. But by dint of this it cuts itself out of possibility of reaching to the Village. Any program of evangelism in the Village may well use this church's hospitality and facilities but the ministry to the Village cannot be conceived in terms of worship, program, or even

organization. The real church in Village life is the bar, and the "gin mill." In the bar one finds community which accepts without leveling specific conformal demands of behavior. The real problem is that Kingdom of God is in a peculiar measure already in the bar in a demonic form. The "demonic" is always the confusion of relatives for absolutes; but this does not mean that the quest for absolutes is wrong. If we take seriously the New Testament message the demonic can be conquered. A typical Village painting reflects the mood of Village life—a lot of beautiful colors in buildings but with empty streets. The painter remarked: "lots of people in New York—streets are still empty." This statement is a profound commentary on the churches in New York City. A ministry to the Village must be able to say in totally non-institutional terms that God really cares and participates in the loneliness of the streets. The Village is a religious community—secularized it is true under the "fallacy of misplaced concreteness," but still deeply religious. The Christ of Dostoyevsky's *Grand Inquisitor* makes more sense here than many evangelical sermons on man's "predicament in the human situation," as if life could be anything other than in the "human situation."

III

What does a ministry to the Village mean? Obviously we must redefine the whole meaning of evangelism. A "priest-workmen" movement might reach these people in a special way that the churches can not. Such a ministry stands outside of the walls of the institutionalized and ideological church. We must secularize the Gospel before we can legitimately claim that anti-religious secularists are undercutting our society. For then we will be on a *par* level to assess our failure or success. Secularization does not imply the age-old protest from the more venerable that we cannot "come down to this level" of derangement. Secularizing the Gospel means communicating in non-ecclesiastical and perhaps non-biblical language the biblical message that the community, fellowship values, freedom, acceptance, and love are possible in a world riddled with hate and

shivered with loneliness. The problem of the Village ministry is to speak in a secular way and to indicate that the Village in its monastic and religious quest has confused the relative for the more permanent parts of life. For God also can be found in alleys and by-ways—these are the people whom He came to save. Observe in an active church organization how many of the members have been good church supporters all their lives; the ones the Church seeks to include are the very ones which are dispossessed. Picture Jake Spencer going to the Men's Bible Class and one realizes how incomprehended the Christian men are in terms of need and desire for finding ultimate love and acceptance. A priest-worker, therefore, must be a man who is willing to have seminary training and also willing to forget it in his work. He is not in the role of shepherd, popular psychiatrist, preacher, teacher, and community leader. Here he must become a personal friend capable of translating this monastic struggle into its ultimate meaning. But he does this because he really likes these people and they really like him on equal terms, and not as a missionary to the poor and dispossessed.

What can such a ministry accomplish? From the standpoint of a home missions board perhaps absolutely nothing—no program, no churches, no membership, no drives, no "every member canvass." Yet in a peculiar way there are lives to be affected, lives very precious to God. But God also sits in bars and "gin-mills" as well as in churches with pretty steeples on the hill-tops with flowing green lawns. The challenge to preach to the unchurched is the greatest in this age of secularism and "know-nothingness." This is the age of the "lost generation," the "beat generation," and the "silent generation." These persons are unchurched. So long as we see these people as a declassed, unacceptable group that we seek to regenerate we shall be like the missionary who preached English to the hottentots and consigned them to hell for polygamy and for going barefoot. We no longer hold to this attitude in foreign missions. Why do home mission boards continue to think in terms of budget and membership?

V

RELIGIOUS PLURALISM IN A PEASANT COMMUNITY

E. K. Francis

Professor of Sociology, University of Notre Dame, Notre Dame, Indiana.

I

THE HOMOGENEOUS community is a favorite model of the student of simple folk societies. The postulate homogeneity extends to all basic elements of a culture, and expresses itself in a common system of values, above all religious values, which makes the social system almost self-regulating. It is not only treated as an ideal type constructed for specific heuristic purposes, but often cherished as the image of the good society. Every weakening of the religious bond is then conceived as one principal cause of community disorganization and of the loss of those values which make the folk society so attractive. This process of social disorganization can be studied particularly well in minority situations where it is dramatized by the loss of group members to the large society through assimilation. Previously, a study of the Manitoba Mennonites¹ has led us to suspect that religious divisions need not always have this effect. But "religious pluralism"² there was rather ambiguous in as far as the dozen ecclesiastical subdivisions which we found existing side by side in that this group are but modifications of one traditional system of religious beliefs and practices. In an attempt to clarify the problem indicated in the title of this paper further, a somewhat different situation will be analyzed.

¹Cf. the author's "The Russian Mennonites: From Religious Group to Ethnic Group," *American Journal of Sociology* 54 (1948): 101-107; "The Mennonite Commonwealth in Russia, 1789-1914: A Sociological Interpretation," *Mennonite Quarterly Review* 25 (1951): 173-182, 200; *In Search of Utopia: The Mennonites in Manitoba* (Glencoe, Ill.: Free Press, to be published in 1955).

²We say that religious pluralism exists in a community when more than one religious system is considered acceptable, and when the prevailing norms of conduct permit alternatives in the choice of one's religious beliefs and church membership without necessarily separating religion as such from the rest of social activity.

II

The case before us, a cluster of rather remote villages of Spanish-American peasant-farmers,³ is not presented as a description of the country and its people, or as in any way paradigmatic for the group as a whole but has been chosen precisely because of its specific, and perhaps unique, characteristics which make it pertinent to a theoretical problem. In order to discourage identification which could serve no purpose except idle curiosity, only a minimum of detail is included, and all names have been changed.

For over half a century, these communities have been the scene of a struggle between two religious systems, the parish organization of the Catholic church and the missions of a major Protestant denomination. Before the area was separated from Mexico, it had been under the firm control of the Catholic church which was protected in its prerogatives by the secular power. The population has remained solidly "Hispano"⁴ and the native culture saturated with Catholic traditions. At the same time, however, it is necessary to realize that the hold of specifically spiritual values upon the people has been precarious because of a chronic lack of priests, great distances, and rugged frontier conditions which have been typical of the area almost throughout its history. While the external expressions of the

³The research on which this paper is based has been carried out with the help of grants by the University of Notre Dame, the Rockefeller Foundation and the American Philosophical Society for whose generous support the author wishes to express his gratitude.—The word "peasant" is introduced as a technical term without its frequently derogatory connotation.

⁴The short term "Hispanos" designates the native Spanish-speaking population of New Mexico in distinction to "Mexicans," recent immigrants from Mexico, and to "Anglos," the non-Hispano, non-Indian, English-speaking Americans regardless of ethnic background.

faith have always been impressive, some doubt as to its internal qualities (in any event difficult to ascertain) is clearly reflected in many extant ecclesiastical documents.

The annexation of the country by the United States has paved the way for powerful Anglo-American influences, including Protestantism, in many ways changing the complexion of the native society and its culture. No general assessment can be attempted here. Instead we shall concentrate on four villages with nearly identical background and experiences. In three of them, Aldea Baja, Aldea Alta and Aldea Nueva, we find one of the American Protestant churches strongly entrenched for two or three generations while its foothold in the fourth one, Los Llanos, is rather slim. The situation is interpreted in different ways by the two camps. The Protestants claim that these places were no-man's land when their first missionaries came from the East. They accuse the Catholic church of a three-fold neglect, particularly in early times, namely, with regard to the religion, the welfare and the education of the people. Hispano Catholics, it is said, have been kept in ignorance and poverty; as a whole they are superstitious, lack enterprise and remain ill-adjusted to the ways of American society in which they have to live and to compete for their livelihood. The Catholic claim runs about as follows: The Protestants are intruders in an ancient Catholic country whose traditional values they attempt to undermine and destroy. Their partial success is regarded mainly as a result of superior financial means poured from the outside into their schools and charities. Hispano Protestants are looked upon somewhat like "rice Christians" in the Far East, uprooted opportunists rather than true religious converts.

This ruthlessly pointed formulation of claim and counterclaim reflects a conflict not only of religious systems but also of national interests and of generalized and more secular values such as education, health and social welfare. Here we are not concerned with the intrinsic merits of the case but with the effects of the struggle between two churches upon the community itself. On the face of it, the situation appears to be typical of cul-

ture conflict based on religious premises. The Protestant missionaries have spearheaded the dominant culture of the large society: white, Protestant, Anglo-Saxon, while universal Catholicism has been more germane to local traditions. Yet, paradoxically, in some respects the roles seem to be reversed. All the Protestant ministers, and some of the teaching and welfare personnel as well, are now Hispanos. Although the Anglo mission workers remain the real leaders, they often appear more genuinely interested in the preservation of Hispano folkways than many of the Catholic priests. For, after the country was taken over by the United States, the Mexican clergy had been replaced mostly by foreign and American priests of various national and ethnic backgrounds who were not always in full sympathy with the Spanish-American version of Catholicism. Only in recent years have greater numbers of native Hispanos entered the ranks of the Catholic clergy, among them the pastors of the Hispano villages under discussion.

III

There are still other factors which preclude a clear-cut correlation between religious dualism and social conditions. This will become clearer as we try to analyze each village separately. Los Llanos seems to come nearest to the ideal type of a homogeneous community. There are only a few Anglos and a few Hispano Protestants. Serious strife, which earlier has rocked also this community, seems to have died down, leaving even the public schools more or less in the control of Hispano Catholics. Yet places like this have long ceased to be isolated and self-contained. Migratory labor and military service have intensified and multiplied contacts with outsiders so that members of one old Hispano Catholic family and their relations by marriage may include an immigrant from Old Mexico, Hispano Protestants of different denominations, an Anglo Catholic or Anglo Protestant, without actually disrupting the kinship bond.

Aldea Baja, on the other hand, exhibits all the conditions one would usually expect to find in a disorganized community, all except one: assimilation. The exception is rather easily explained. Above all, the traditional

family system has remained strong even where the ethnic system as such has weakened. Moreover, contacts with Anglos are limited. Finally, the large society refuses to accept Hispanos on an equal footing. Otherwise, there is plenty of delinquency and truancy, broken homes, alcoholism and religious indifference. Aldea Baja is also the focus of Catholic-Protestant tensions in the region, which have a tendency to break out into disturbances of the peace and occasional outbursts of violence.

IV

So far the theory seems vindicated: Los Llanos has been able to preserve its religious integrity and thus community organization while Aldea Baja, torn for decades by religious strife, has become hopelessly disorganized. As we turn to Aldea Alta we are, however, confronted with a perplexing situation. Like in Aldea Baja we find a well-functioning Protestant mission and a rather large Protestant congregation in the midst of a predominantly Catholic and exclusively Hispano community. Yet there are no signs of overt hostility or social disorganization. It is a friendly and peaceful little place, where people speak of each other with tolerance and indulgence. "I am entirely satisfied with my religion and shall never change," says an old-timer; "my daughter, though, has joined the Protestant church next door. They are decent people and have done much good for the community." Perhaps he is careful in his conversation with a visitor, but others have said substantially the same. All the familiar arguments turn up which one is used to hear in the more sophisticated Anglo-American communities of the East where, through generations, people have been systematically conditioned to "get along with each other somehow" in this pluralistic society of ours. In Aldea Baja, Catholic parish and Protestant mission measure each other sullenly and jealously across the highway, yet the Protestant mission of Aldea Alta is a thriving community center patronized also by many Catholics while the Catholic chapel, without a resident priest, opens its doors only briefly on alternating Sundays and high feasts for divine services.

One factor stands out clearly when one attempts to account for these differences. Los Llanos is the ancient seat of a parish, and resistance against Protestant inroads has been successful precisely because of the leadership provided by the resident pastors. The three "Aldeas," on the other hand, has indeed been in an ecclesiastical vacuum where the Protestant missionaries could establish themselves almost unchallenged by offering to the people not only spiritual comfort but charity, health services, and above all excellent schools in the language and culture of the large society. Once the Protestant missions had taken root, however, the Catholic bishop and clergy found it difficult to dislodge them by imitating their practices. When finally a resident parish priest was installed in Aldea Baja, a major explosion occurred with consequences disastrous for community organization.

The reverse is true of Aldea Alta; its peaceful pluralism is largely a result of Catholic inactivity. Were it to be changed today from a minor Catholic mission into a full-fledged parish, we would dread the immediate effect upon community life. The diagnosis is borne out by an examination of Aldea Nueva, a remote and rather impoverished place. In most respects it resembles Aldea Alta. Yet of recent years the Catholic pastor of Rincon, a young and zealous Hispano, has been able to do more than ever before for the people of Aldea Nueva with better means of transportation at his disposal. Some unrest is already stirring in the community. Yet the prognosis is more promising. For the position of the Protestant mission here seems to be weaker than in the other two places due to the loss of most of its original converts who, being better educated and adjusted to American ways than the Catholics, have had opportunities to improve their lot elsewhere.

V

Of course it is not likely that the outcome of the struggle of hostile churches for the soul of a folk community depends alone on who was there first and provided professional leadership. Economic and political factors may have played a role, although they have been quite similar for all four villages. Then

there is the interplay of isolation and extraneous forces. It is certain that outside interests and money have poured oil into the conflagration at Aldea Baja, whose original isolation has been penetrated by a much traveled highway, and have made it a test case for something neither one of the local churches had contemplated. In contrast to it, Aldea Nueva is hardly known outside of the valley, and the beauties of Aldea Alta have only recently been made somewhat better accessible through an improved road. More important than all this, however, seem the personalities of the leading actors on the local scene. The missionary of many years standing at Aldea Alta, a self-asserted and devoted woman, suggested personal qualities as a principal reason for the success of the Protestant mission in that place. And from what we had observed on both sides of the fence we were rather willing to grant her the point. On the other hand, the priest who had been instrumental in the creation of the Catholic parish at Aldea Baja and who had borne the brunt of the battle, had been a zealous pastor with a superior education, broad-minded in his way and accustomed from his native country to a *modus vivendi* with Protestants. Perhaps he could be accused of being ambitious, activist and strong-minded but his ultimate failure can hardly be ascribed to a weak personality or lack of leadership. It is useless to speculate any further without considering the whole case historically in greater detail than is intended in the present context.

VI

What does all this mean in terms of our initial problem? One hesitates to generalize on the basis of such slight evidence. Still, the case discussed seems to demonstrate once more the possibility of religious pluralism even in a community of peasant-farmers which has preserved much of the character-

istics of a folk society; but only as long as one religious system is clearly in power and not seriously threatened by another, like in Aldea Alta. Whenever the position of an active and vital church is directly challenged by a "mission," the ensuing struggle is likely to be at the expense of the integrity of the community itself. This may be a dilemma all missions to folk societies have to face; namely, whether or not in a Pyrrhic victory they are to win what they have helped to destroy. Yet secular indifference is no remedy.

For instance, in Villa Baja the public school has entered the arena as a third force. Although conducted by Catholic Hispanos for Catholic Hispano children it stands, in the particular case, against the Catholic parochial school on the side of the Protestants who admit that their mission school might have fulfilled its purpose, and its subsidies might be withdrawn, once the public school has been firmly established as a disseminator of Anglo-American values. Thus, far from acting as a neutralizing agent, the public school has, for the time being at least, sharpened the cultural and religious conflict in the community. Not so in Aldea Alta or in Aldea Nueva where the public school is weak and hardly a threat (there is no Catholic school at Aldea Alta) while the absence of religious tensions in Los Llanos has permitted an accommodation of public and parochial school.

We do not have any solution for the dilemma which involves largely doctrinal and moral principles. Yet social science seems to suggest that apostolic zeal alone does not necessarily spell out ultimate success in a peasant community where another church is already well established. Thus missionary strategy, having also prudential dimension, may benefit from taking cognizance of the sociological implications of its sacred trust.

VI

THE PHILADELPHIA SELF-STUDY OF JEWISH EDUCATION

ABRAHAM P. GANNES

Director, Council on Jewish Education, Philadelphia, Pennsylvania

PHILADELPHIA has close to one hundred Jewish school units in which during the 1953-54 school year about 18,000 Jewish children were receiving a Jewish education.

The schools are organized into "systems" of education, representing divergent views and concepts of Judaism and Jewish education. The school systems may be classified as communally supported schools (i.e., those schools which receive an annual allocation from the Philadelphia Allied Jewish Appeal), and those which are conducted and financed by congregations. There are also several schools under independent auspices which are not affiliated with any system. To coordinate the educational work of all these school systems the Council on Jewish Education was established and on its board sit representatives of the systems and the community at large.

From the point of view of ideology, the communal and congregational schools may be described as Traditional and Modern Orthodox Religious Schools, Conservative Religious Schools, Reform Religious Schools, Yiddish-Hebraic Secular Schools and All Day Schools.

During the last forty years, several surveys of Jewish education of Philadelphia were conducted, the first comprehensive one in 1912 by Dr. Julius H. Greenstone, a more recent one in 1943 by Dr. Leo L. Honor and Morris Liebman, and three others between those dates. In all of the surveys, professional educators investigated the educational situation and prepared an evaluation as well as recommendations for improvement. The professional surveys served useful purposes. They highlighted the educational problems and needs, stimulated community leadership to recognize its responsibility to Jewish education and led to improvement in the system-

atic approach to Jewish education. Thus as a result of the 1943 study a coordinated system of Jewish education was established through the Council on Jewish Education.

A survey of Jewish education of Philadelphia, therefore, is not novel. The difference in the latest evaluation lies in the method used to study the educational situation. For the study which will be described in this paper, it was decided to employ the newer type of social study surveys—that of the self-study method. The self-study procedure is more democratic than the usual type of survey, and is one of self analysis, calling for broader participation of laymen in the study of every facet of the educational process. It is based on the principle that the procedure is as important as the end results since it affords the participants a first hand opportunity to deepen their knowledge and appreciation of Jewish education and its needs, and is likely to stimulate them to participate fully in the implementation of their own recommendations. Professional educators participate in the study but in the capacity of guides and consultants.

Although it was recognized from the start that the self-study method is a long drawn out one and that it would make unusual demands for time upon laymen, and would entail a certain amount of trial and error procedures, nonetheless, it was considered advisable to employ this method.

Accordingly, one hundred and fifty individuals, representative of all educational interests in the community, were invited to participate in the study. Five major committees were appointed—elementary, high school, teacher, all-day school and adult education—each with a chairman and a secretary (the latter a professional educator)—to investigate all aspects of Jewish education.

Each major committee appointed sub-

committees, bringing the total number of functioning committees to fifteen. To guide the work of all the committees, a Steering Committee of twenty-five was appointed.

More than one hundred and seventy-five different meetings were held by the committees during the course of a year and a half, and more than one hundred individuals participated actively in the study. Each committee prepared its report and recommendations which it submitted to the Steering Committee for consideration and adoption.

Initiated by the Philadelphia Allied Jewish Appeal, the study evolved as a project of the Philadelphia Jewish community undertaken by a representative group of individuals interested in and concerned with the different aspects of Jewish education.

The final report and recommendations were submitted to the educational systems in our community for comment and reaction. The findings, the recommendations of the committees and the statements prepared by the education systems constitute the Self-Study Report.

Space does not permit a detailed discussion of the numerous findings and recommendations nor would it be of interest to the general reader to be concerned with specific educational tasks set for the Philadelphia Jewish community by the Self-Study in charting a course which the community ought to follow in developing its educational program in the years to come. It will suffice for purposes of this article to discuss briefly the findings of the study and to analyze the principles upon which the recommendations were made. The writer must also hasten to point out that the principles and conclusion arrived at are not new, but it should be remembered that *laymen reached these conclusions* after many meetings and much discussion. This in itself proves the value of the self-study method.

General Findings

1. The Jewish School Population is Growing.

The Jewish school population has been growing in recent years. The growth in enrollment may be ascribed to the establishment of new congregations and schools in new

neighborhoods, to the "war babies" coming of age, to a greater interest in religious education, and possibly to the voluntary acceptance and enforcement of higher educational standards and requirements for Bar Mitzvah and Confirmation, and the encouragement by local and national religious school authorities of additional weekday schooling. To this must be added the development of pre-school education and the all-day type of school.

At the time of the study thirty-five to forty percent of the Philadelphia Jewish child population was receiving a Jewish education.¹ That is, it was estimated that *at any one time*, thirty-five to forty percent of Jewish children of school age were in attendance in a Jewish school. But it was further *estimated* that eighty percent of Philadelphia Jewish children attend a supplementary school at one time or another during childhood and adolescence. The discrepancy between the forty and eighty percent is due to the large turnover (the average length of stay is about two and one half years), graduation, Bar Mitzvah and Confirmation, and many other reasons likely to exist in a voluntary system of education. The Philadelphia record compares favorably with the national averages and with the record of large metropolitan centers.

Significant was the finding that young parents moving into new neighborhoods are intensely interested in providing for the religious education of their children. Because of the rapid shifting of Jewish population from older neighborhoods to newer ones, there is a lag between settlement in a new neighborhood and the opening of Jewish schools and many children grow up without the benefit of Jewish schooling. The study pointed out the dire need for school facilities, educational guidance and financial assistance. It was remarkable to note, however, that the first organized effort made in the new neighborhoods was the establishment of a Sunday School or a Hebrew School.

As is the case in other communities of the land, the congregational school (i.e., the reli-

¹This was estimated on the basis of attendance in the public schools on the day before and on Yom Kippur (the Day of Atonement).

gious school sponsored by the congregation) is becoming the prevailing type of school in Philadelphia.² In the past six years there has been a rapid increase in the enrollment of synagogue schools and a corresponding decrease in non-congregational and communally supported schools.

In Philadelphia there are two all-day schools, one for Junior and Senior High School students and the other for elementary school age children. The two schools were established in 1946. By the all-day school is meant one which meets the educational requirements of the public school and combines with it an intensive program of Jewish education. In response to the question why they send their children to this type of school, many parents stated that they want their children to receive a religious education which they feel it is difficult to obtain in the after-school hour Jewish school. Furthermore, they are seeking an integrated program of secular and Jewish studies within the required school hours, so as not to burden their children unduly and to allow time for leisure-time activities.

Pre-school education — the daily Hebraic nursery and kindergarten — is comparatively speaking a new venture in Jewish education in Philadelphia. Taking the cue from general education, Jewish educational institutions have established nurseries and kindergartens as independent units, part of the all-day school program or part of the congregational school program. All of the thirteen nurseries and kindergartens in Philadelphia were established after 1945. This is a new development in education and warrants the attention of educators and laymen. The pre-school education curriculum is not as yet correlated or integrated with the regular afternoon Jewish school program, and the gap between the time the children complete their kindergarten education and the entrance into the afternoon Jewish school has not been bridged. There is a dire need of a program of teacher education to meet the growing desire for pre-school education.

²About 70% of the Philadelphia children were enrolled in congregational schools. Nationally, the enrollment in congregational school is over 80%.

In the last ten years there has been a significant growth and development of educational day and overnight country camps. Hundreds of children are enrolled in the day camps conducted by educational and recreational institutions and many others are sent to overnight country camps conducted as non-profit educational camps. The Self-Study took cognizance of the opportunities and challenge of the summer months when the Jewish schools are closed, and pointed to the day camps and overnight country camps as the place where the two elements of time and environment, so badly needed in the Jewish educational process, are available.

Conditions in secondary education are not favorable. Only four per cent of the total Jewish school enrollment continued their Jewish education on a secondary level beyond Bar Mitzvah, Confirmation or graduation. High school education is not coordinated on a city-wide basis. School systems have developed their own central high school units or individual schools have established their own high school departments. In most schools, however, the number of registrants is too small to be educationally effective. The course of study for secondary Jewish education is at an early stage of development. Even within individual school systems, coordination and uniform programs are not yet fully realized. In most instances, specific requirements for entrance and graduation are not set forth in terms of scholastic achievement or age requirements. Due to the lack of a city wide system of high school education, the opportunity for boys and girls to continue their education beyond the elementary level is limited, and as a consequence the reservoir of students for higher institutions of learning is small in number.

2. *The School Curriculum is Developing Slowly.*

A thorough evaluative study of the curricula and achievements of the different school systems was not attempted. It would have required much more time and different techniques. On the basis of interviews with the heads of school systems and principals of individual schools, visits by educators to twenty of the highest elementary grades in

twenty different schools, and an analysis of written courses of study submitted by schools or school systems, several important facts became evident. In the last ten years greater attention has been given to curricular development in all schools, resulting in definite achievements and progress. New texts and methods have been introduced and steps taken to build stronger school-home relationships as well as to intensify the school activities and programs. Yet, none of the education systems has achieved the maximum and optimum potentialities of its own educational program.

3. *The Teacher Shortage is Critical.*

The critical shortage of qualified Jewish teachers is the number one problem facing Jewish schools today. The Jewish teacher training institution (the Gratz College) has expanded and intensified its program in the last six or seven years, and its student body has grown from a handful at the beginning of its history to one hundred and fifty in the regular college course. The college is serving as the main source of teaching personnel for the Jewish schools, but the growing demand for qualified teachers has not been fully met.

Considerable progress has been made in establishing requirements for Jewish teaching and in licensing teachers. Approximately 50% of the teachers in the afternoon schools are fully qualified and licensed, many of them being Gratz College graduates or possessing equivalent and higher education. Many of the other teachers are poorly equipped for Jewish teaching. The reason is the obvious one of the scarcity of teachers compelling school authorities to employ inexperienced and unqualified teachers.

Jewish teaching in Philadelphia is a part-time, supplementary vocation for more than ninety percent of the teachers, and is the sole source of livelihood for a small minority. The prevailing salary scales are low and teacher benefits such as sickness insurance, social security, pension and tenure, obtain for a very small number of teachers in Philadelphia.

4. *The Community Effort at Coordination.*

In 1945, the Philadelphia Allied Jewish Appeal established the Council on Jewish

Education for the purpose of coordinating all Jewish educational efforts in Philadelphia and for the purpose of helping each school system develop its educational program on the highest level, without infringing on its ideological autonomy.

The Council has endeavored to develop a broad educational program of mutual interest to all educational viewpoints. This program has included the establishment of a Board of License for licensing teachers; the maintenance of a pedagogic library; the conducting of teacher conferences, workshops, in-service courses; the publication of curricular material and teachers' bulletins; the gathering and dissemination of statistics and information; and the development of a consultation program designed to render educational guidance and assistance to constituent school systems.

Principles Upon Which the Recommendations Are Based

1. *Religious Education Is a Continuous Process*

Religious education must be conceived as a continuous process. To be effective, it must start at an early age and continue through the early years of adolescence and as far beyond that as possible. A religious education during adolescence is particularly significant from the point of view of strengthening loyalties, developing social responsibility and deepening the appreciation and understanding of the religious teachings and values. Similarly, pre-school education is invaluable for building in the young child positive joyous attitudes, social relationships and religious experiences which will enrich his personality. All levels of education are interdependent, and there must therefore be continuity between the education which precedes the elementary and between the education given at each level of growth and the next.

In consonance with these ideas, the Self Study recommended the further development of the nursery and kindergarten type of school, the coordination and standardization of high school education under community direction and supervision, the concentration of all aspects of teacher education within the teacher training institution, and the estab-

lishment of a committee on adult education to expand and develop the facilities for adult education.

There is further recognition of the opportunities and challenge of the summer months, and the importance of the day camps and overnight country camps which can be used both for formal study and the creation of a social milieu. The camp is a place where children live, play and study—a place in which the Jewish and American traditions can be harmoniously integrated. The community is strongly urged not to neglect the opportunities for religious education provided by the summer months.

Jewish education is supplementary to public education, but in accordance with the acceptance of private schools in general education, the all-day Jewish school has its place in the system of religious education. Although the all-day school cannot but provide for a small minority of Jewish children, it can serve as a laboratory for intensive education and can demonstrate the possibilities of a program which aims to integrate the best in our American tradition with the best in the Jewish religious and cultural heritage.

2. *A Qualified Teaching Profession is the Key to the Educational Process.*

In the final analysis the success of the educational process is largely dependent upon the effectiveness of the day to day work of the classroom teacher and principal. Consequently every measure must be taken to limit the teaching personnel to fully qualified individuals. Every encouragement must be given the teacher training institution to intensify and expand its program and to encourage young men and women to choose teaching as their life's vocation. These recommendations are coupled with others calling for a community system of licensing, adequate scale of salaries, tenure, social security and other benefits for those teachers whose profession is Jewish education.

To foster the teachers' professional growth, an expanded program of in-service education, participation by teachers in local and national workshops and conferences as well as their

active participation in curriculum development are strongly recommended.

3. *Jewish Education is a Co-operative Process*

Each segment must be afforded the opportunity to interpret Judaism in terms of its own ideology and to develop a program of education in accordance with that interpretation. The success of the educational process, however, will be dependent upon the degree to which schools of a similar type work together and the degree to which the school systems of divergent views recognize educational areas in which there are common and basic elements of religious education and are willing to lend their cooperation in the development of these elements. To this end, it is the obligation of the community through a Council on Education which is in essence a coordinating body, to influence all the segments to adopt high standards and to give each one every assistance in their implementation once they are adopted. The Council on Education is also charged with the responsibility of "charting a community program of Jewish education in terms of the community's total needs and educating the community towards what is involved in maintaining an effective and adequate program of Jewish education."

To help the educational systems to achieve the optimum and maximum educational results, stress is placed upon the need for continuous study of the different curricula and the development of a *co-ordinated* department of supervision under community direction and under the guidance of qualified educators.

Conclusion

The self-study proved to be a worthwhile educational experience for all the participants. The participants—laymen in the main—gained a deeper understanding of the educational activities in our city and as a consequence are already lending their ready and active assistance in the implementation of the recommendations which should in time lead to an improved system of Jewish education in Philadelphia.

VII

A Nationwide Study of Jewish Education

OSCAR I. JANOWSKY

Chairman, Commission on Study of Jewish Education in the United States and Director of Graduate Studies, College of the City of New York

Background of the Study

THE COMPLEX of institutions, organizations, commitments and attitudes, which are loosely identified as Jewish life in this country, rest on the twin pillars of democracy—freedom of opinion and freedom of association. Unrestrained by hierarchical authority or by any fixed credal formula, voluntarism has nourished multiform expression in religion, education, welfare, community relations, etc. The color and tone of life have thereby been heightened but the comfort of certainty has been wanting—certainty of direction, of goal, of achievement. Multiplicity has, likewise, invited comparison with parallel or competing agencies, and the result has been a mood of self-analysis, or at least a predilection to scrutinize and compare aims and accomplishments. Little wonder, then, that the Jewish communities have been responsive to surveys and studies of considerable variety.

The educational facilities and needs of the local Jewish communities have been an especially favored object of scrutiny. Commencing with a number of pioneer surveys during the latter part of the nineteenth century, the vogue of stock-taking took hold after World War I and spread rapidly, especially in the 1940's, when more than thirty surveys were undertaken in some twenty-five communities situated in fifteen states. These surveys were local projects, concerned primarily if not exclusively with resources and facilities for Jewish education and with the extent of exposure of the child population of given cities to formal Jewish educational influence.

The individual community surveys focussed attention upon the quantitative and structural aspects of Jewish education. En-

rollments, age-grade-sex distribution, withdrawals, facilities and the sponsorship and financing of formal schooling stood out in ordered and tabulated array, inviting comparison and challenging further inquiry into the qualitative factors which might shed light on the effects of exposure to Jewish education.

The numerous questions which leaped to mind intrigued the scholars, and searching hypotheses provoked debate at educational conferences and discussion in professional journals. The evidence for conclusive judgments, however, remained locked in the none-too-orderly files of individual schools and in the unarticulated thoughts of American Jews. The marshalling of these fugitive and fragmentary sources was an adventure which called for vision and courage of a high order. The far-flung Jewish communities of the United States would have to be penetrated, the scattered and isolated schools explored, the homes of parents invaded and their hopes and desires elicited, and the attitudes of children probed. The cost of such an undertaking would be staggering for a community which had dedicated its energies and means to the rescue and settlement in Israel of masses of Jews whom their homelands had disowned and whose fate—massacre or worse—the civilized world had learned from the lessons of Nazism to accept with equanimity.

Under the leadership of Mr. Michael A. Stavitsky, the American Association for Jewish Education, whose work had predisposed it to think in nation-wide terms, dared to accept the challenge. It decided to launch a nation-wide study of Jewish education, assuming full responsibility for the costs and, no less daring, partial responsibility for gain-

ing access to the schools. Particularly noteworthy was the decision to sponsor an *independent* study, unencumbered by organizational objectives or controls. An independent Commission was to have sole authority to determine policy respecting scope and procedures, to review the findings and to adopt such recommendations as it might deem warranted. The present writer accepted the chairmanship of the Commission on the express condition that the Study would be thorough and objective, free of organizational preconceptions and controls, untroubled by premature publicity, and adequately financed.

The call for a nation-wide study was issued by the First National Conference on Jewish Education, held in January, 1951, under the auspices of the American Association for Jewish Education. The actual launching of the Study, however, was delayed, partly out of concern for the needed funds, and partly because of the conviction that only through careful planning and cautious progress might the scientific character of the Study be established and widespread confidence and co-operation secured.

Preparatory Work

In the summer of 1952, a letter was addressed to 110 Jewish leaders directly or indirectly related to Jewish education in various parts of the country, inviting an expression of opinion on three basic questions: namely, whether a study was necessary, and if so, why; what aims or objectives should motivate the study; and what specific areas and problems most urgently required scrutiny. Forty-three replies (39%) were received, all thoughtful and thought-provoking, many obviously the product of much time and concentration and not a few representing conclusions drawn from years of baffling efforts in Jewish education. All but one of the respondents were eager and anxious for a nation-wide study and the sole dissenter could see no object in the undertaking, except for some very cogent reasons which he proceeded to enumerate.

The ideas elicited through this inquiry served in good measure as the basis for an elaborate "Prospectus," which identified the

problem areas requiring study, defined the scope and range of the inquiry, designated criteria for the determination of priorities, and established the point of view and the frame of reference.

It was especially necessary to establish a point of view because of widespread and mistaken assumption that objectivity connotes aimlessness, that a point of view is objectionable, and that surveying implies no more than the mechanical tabulation of quantitative information and the marshalling of opinions, pro and con, on qualitative factors, after the fashion of opinion polls. The "Prospectus" proposed for the consideration of the Commission a clearly-formulated point of view.¹

Objectivity was defined in terms of freedom from bias as regards the welter of organizational and ideological differentiation in Jewish education. No preconceptions would be tolerated in such matters as aims, goals, curricula sponsorship and organizational responsibility for Jewish education, types of schools, and the like. Objectivity likewise dictated thoroughness, so that facts and assumptions accumulated would represent the varying points of view. The basis of selection, too (for selection is inevitable in every effort of scholarship), must not prejudice in advance the conclusions of the Study. In brief, the scientific method was to be employed—the term "scientific" connoting verifiability—and the rules of evidence rigorously honored.

The aims of the Study were to marshal the pertinent facts, attitudes and assumptions in Jewish education and to draw conclusions. The conclusions, however, were conditioned in advance by two premises. The first, that Jewish education must continue, whatever the findings. The inquiry was concerned with the betterment of Jewish education, not with the idle question whether or not it should be abandoned altogether. The aim was to discover how Jewish education could contribute to a more satisfying and more creative Jewish living in America. The second premise recognized as an axiom that the Jews are an

¹This point of view was not, however, to limit the probing of attitudes or other aspects of research.

integral part of American civilization. If, therefore, Jewish education is to fulfill its purpose, it must reckon with the needs of Jews within the framework of American society.

The draft proposals on scope and purposes elaborated in the "Prospectus" rendered possible the organization of the nation-wide Commission on the Study of Jewish Education in the United States—the responsible body for the undertaking. The ideal was to fashion a Commission broadly representative of American Jewry, a bold vision considering the disparate and segmented character of the group. However, the efforts of the organizers of the Study were fully rewarded by the readiness of eminent leaders to serve. Our Commission of 100 does include spokesmen of the various currents in Jewish life and thought in the United States. The categories of leadership represent the lay and the professional, the geographical sections of the country, organizational affiliations, the Rabbinate and Jewish scholarship, Jewish and general education, community service, the local communities, etc.

It is a commonplace that democratic bodies function effectively only under leadership which does not hesitate to formulate in advance concrete proposals for the consideration of a given group. Impressive assemblies frequently exhaust the patience of participants and worthy projects are aborted because self-expression is equated with aimless and planless meandering. One is, of course, repelled by the featureless and cynical unanimity of totalitarian assemblages, but the assertive selectivity of Jewish voluntary association is ample security against imposed decisions.

We did not hesitate to formulate guiding principles for submission to the Commission, and, without burdening that body with administrative details, we prepared in advance for its consideration lists of specialists who might be available for consultation and draft specimens of the instruments of research. In that manner, the Commission, when it met, was in a position to take intelligent action on policy; and policy decisions, usually vague

formulae, were in this case illumined by the stated aims and indicated methodology.

The Study Commission met in January, 1953, for a full-day session and discussed in detail the Prospectus of the Study and the plans of research. Modifications were proposed and decisions taken, including enthusiastic approval of the guiding principles and frame of reference. Two advisory bodies were established, namely, a council of Study Associates consisting of 36 professional Jewish educators and a second group of 21 Consultant-Specialists, eminent authorities in general education, psychology, sociology and surveying, who agreed to be available for individual consultation. The Commission named a representative Executive Committee for continuous contact with its chairman and with the directorate of the Study. The chairman of the Commission and Dr. Uriah Z. Engelman composed the directorate.

This planning and organization stage was completed in six months of concentrated effort.

Two Pilot Studies

In March of 1953, field work was begun, initially in two communities (Cleveland, Ohio and Savannah, Georgia) which had requested aid in studying their agencies for Jewish education. The requirements of these communities were met by the studies, but the latter served also as "pilot" projects for the National Study, testing the goals, techniques and instruments of research. It must be underscored that the conclusions drawn from the findings in Cleveland and Savannah had relevance only to those communities, for no evidence was at hand that their educational agencies, methods and achievement were in any way representative of other American Jewish communities. These were "pilot studies" (in one large and one small community) only in the sense that they enabled us to determine the effectiveness of our methods and to isolate for special scrutiny the most troublesome problems in Jewish education.

In these "pilot communities," the most thorough kind of research was done. Every Jewish school was visited and studied exhaustively. The vital statistics of the child

school population were not supplied by the school authorities but the surveyors took pains to secure the necessary information from the school records. Peak and average enrolments were compiled; age, grade and sex composition was tabulated; the length of stay of the children was computed for each grade, revealing the age range of each class; withdrawals were scrutinized in order to determine both the length of stay before withdrawal and the reasons for the termination of the association with the school. The composition and functions of school boards were studied, profiles of the teachers and their problems secured, the efforts of parent-teacher associates examined, the adequacy of school buildings and facilities evaluated, budgets and methods of financing appraised, and the special problems of all-day schools analyzed.

The tabulation and analysis of this quantitative information yielded insights into the qualitative achievements of the educational process, and it is the qualitative achievement of Jewish education which the current study is most eager to evaluate. In the "pilot studies," this factor received special attention. The curricula and extra-curricular activities of the schools were examined in the light of the stated ideals and objectives, and comparative analyses were made of the time allotment to various subjects and the effects of exposure as determined by achievement tests.

The attitudes of children, parents, teachers and community leaders were probed diligently. In one of the communities, some 230 teachers and 16 principals and supervisors were canvassed. Nearly 300 parents (a stratified sample of the parents of all the school children) were interviewed by some 70 trained volunteers; about 100 youths in the Jewish high schools of the community were interviewed by 30 trained volunteers. Some 80 classes of children, eleven years of age and over, completed a structured questionnaire which sought to measure attitudes. Over 1100 leaders (members of boards of trustees, committees, etc.) answered a community attitudes test.

The substantive findings of the "pilot

studies" are too specialized for this general statement. However, one must be noted because of the great promise it holds for the National Study. The eagerness of the communities to cooperate with the surveyors exceeded all expectations. Reference has been made to the large number of volunteers who readily attended training sessions and cooperated in the personal interviewing of parents and children. Men and women in positions of leadership responded graciously to queries probing attitudes which were often barely within the range of consciousness; they readily supplied data of a personal nature; they completed a questionnaire which required much time and thought. In both "pilot communities," responsible committees were named to work with the surveyors and these committees received and studied the findings submitted to them. In each case an agenda of recommendations was prepared by the surveyors for the community leaders to consider for appropriate action. And in both instances, the reports have served as the bases for far-reaching reconstruction.

The field experience of the "pilot studies" proved invaluable for the National Study, especially in the opportunity afforded to appraise the effectiveness of the research techniques and instruments of research. This functional test, and the counsel of specialists in surveying, resulted in a comprehensive revision of nearly 200 pages of questionnaires, interview schedules, achievement tests, tabular arrangements, attitude norms, etc. Our consultant specialists also aided in the elaboration of a random sample of about 100 Jewish communities, distributed according to the size of Jewish population and the geographical divisions of the country. A flexible time-table was worked out, and the National Study was launched during the fall of 1954.

The Problem Areas under Scrutiny

The "Prospectus" of the National Study, to which reference was made above, outlined various aspects of Jewish education which appeared to require attention. Confirming the need of such basic stock-taking, the "pilot studies" have served also to bring into focus a number of central issues which must com-

mand the attention of all who are seriously concerned with Jewish education. Several of these may be of interest also to the non-Jewish reader.

(1) The aims and goals of Jewish education have been expressed in lofty but vague terms. Aims, however, must be concretized in courses of study, and it is imperative to determine whether the latter embody the means to prepare the child for participation in Jewish religious and community life, for Jewish scholarship or literacy, for personal adjustment and happiness.

(2) The shortage of trained Jewish teachers is appalling. It is probably the most acute problem in Jewish education today and must be attacked with vision and determination, if the whole process of educating the young is not to be reduced to a mockery. The causes of this deplorable situation must be identified and practicable solutions found.

(3) Congregational and ideological differentiation has encouraged the multiplication of school units in the Jewish communities, and far too frequently this has resulted in a proliferation of fragment schools. Insofar as the latter differ in educational philosophy or methodology or achievement goals, they constitute an inevitable and far from undesirable reflection of the community. However, where no significant differences are discernible in functional curricula, methods of instruction or measurable results of schooling, the organizational gains derived from the sponsorship of educational agencies must be balanced against the losses inherent in fragmentation. For fragment schools are functionally wasteful and educationally unsound. In such schools, it is impossible to maintain a well-rounded curriculum and to grade children properly by age or knowledge of subject matter; the staff is too small for proper supervision, for the teaching of special subjects, or for extracurricular activities. And a fragment school provides neither the warmth of a school atmosphere nor the intimacy of private instruction.

Fragmentation is especially troublesome in secondary education, because the relatively few youths of a community who continue their Jewish studies are dispersed in minute

clusters among the congregational and communal schools. The so-called high school classes lack the spirit and drive which adolescents require. They are costly and there are not even sufficient teachers of quality to staff them.

Ideological differences must, of course, be respected. But it is imperative both to identify the distinctive orientations and to explore the frontiers of disunity. It might not prove impossible to grasp in a core curriculum the essentials common to several if not all of the groupings and, without doing violence to desired pluralism, to overcome the evils of fragmentation.

(4) Laymen have been swayed by moving appeals to attract the unschooled children. To be sure, the unschooled must not be neglected. However, is it not even more important to hold the children long enough for the school's influence to take effect? If large numbers of children are found year after year in the first few primary grades, is not the school a revolving door rather than a spiritual home? The nature and extent of withdrawals must be studied in the hope of discovering the means of increasing the length of stay in the schools.

(5) The time factor in supplementary education is an obstinate fact which will not yield to passionate denunciations of the Sunday school. It is probable that a majority of the children receive no more than the minimal Jewish education provided by the Sunday school. Yet, emphasis exclusively upon so called "intensive" Jewish education to the detriment of the one-day-a-week school will not of itself extend the range or intensity of Jewish education. It is necessary to explore the potentialities of both types of schools by adjusting courses of study to the rigorous limitations of time.

(6) The rapid growth of the all-day school has occasioned sharp cleavages in the communities. It is argued by some that parental disillusion with the current variety of Jewish education has nourished its growth, and that community leadership must recognize it as a permanent agency for genuinely intensive Jewish education. Others, who are disturbed by parochial inroads upon the

public school, would like to ignore the all-day schools as the artificial and ephemeral creation of a small but determined group of zealots. Sound communal policy requires thorough study of this type of educational agency. Its effectiveness in terms of time-achievement must be appraised, and the implications for group relationships must be explored and clarified.

(7) Central agencies of Jewish education have grown along both horizontal and vertical lines. On the one hand, bureaus of Jewish education in the larger local communities have sought to service and influence all types of Jewish schools in a given city; and on the other, the synagogal groupings—Conservative, Orthodox and Reform—have attempted through nationwide commissions on education to service each its system of schools, and to cement ideological unity and loyalty. The lines of influence must be traced and the areas of incompatibility delimited, if differences are not to harden into conflict.

(8) The financing of voluntary schooling is a troublesome problem especially in times of rising costs, and persistent efforts to improve standards must sharpen demands for a larger share of the communal dollar. Present commitments, however, will interpose serious obstacles to the expansion of budgets. If educational standards are not to be sacrificed, the sources of school funds must be re-examined. The extent of parental responsibility in the form of tuition fees must be determined; the proper means of providing for

the needy must be found; and above all the role of the organized local Jewish community must be defined. The prevailing practice in community aid has been "deficit financing" which may have the effect of rewarding waste and incompetence. Whether community subsidies can be directly related to the enhancement of educational standards is a fundamental question which the National Study must seek to resolve.

In Conclusion

We who have assumed responsibility fervently hope that the National Study of Jewish Education will aid in the clarification and solution of the above problems and of others which cannot be outlined in this summary statement. How far this hope can be realized will depend in part upon our success in overcoming the handicaps imposed by limited funds and insufficient staff.

We are greatly encouraged by the widespread confidence in the objectivity and integrity of the Study and we are determined to honor this confidence, for we have no preconceived conclusions, no desire to control any area of communal interest, no purpose of organizational aggrandizement. Our sole aim is to provide democratic leadership—to clarify the issues and problems of Jewish education, to seek solutions based on fact and evidence, to canvass freely offered opinions, to probe attitudes, to ascertain aims and purposes, to formulate a program of action for the consideration of American Jewry.

Religious Education In A Pluralistic Democracy

GEORGE HUNTSTON WILLIAMS

Acting Dean, Harvard Divinity School, Cambridge, Massachusetts

IN ONE of the six "Evaluations of the Golden Anniversary Convention," this participant approvingly drew attention to "the careful acknowledgment of our American cultural and religious *pluralism* [upon which] the structure of the Pittsburgh Convention was so successfully erected." And in conclusion he expressed the hope that the R.E.A. might formulate recommendations for "a comprehensive and imaginative attack upon religious illiteracy, under the auspices of the churches and synagogues outside the public school system."¹

In this hope that our religious pluralism can, in fact, be converted from a historic liability for religious and democratic education into an asset for the future of both Church and State without compromising the principle of separation, I have been moved to re-edit for *Religious Education* an address recently given at a convocation of the Harvard Divinity School² on the pattern of religious education in a pluralistic society. There are several aspects of our pluralism.

American *religious* pluralism is an outcome of our diverse origins as a nation open to migration from all over the world.

American *political* pluralism is the outcome of a well-deliberated political compromise at the inception of our federative Republic. It has developed into a major constitutive principle of our voluntarist society on the economic and social as well as on the political level.

Philosophical pluralism, associated in this

country with William James, has been characterized more by reserve in respect to the outreach of man's knowledge than by ethical relativism. In any event it has been a factor in providing intellectual cohesion to the history-given pluralism of American life.

All three of the foregoing manifestations of pluralism — religious, political, and philosophical — constitute aspects of a still more inclusive characterization and formulation of American appreciation of our creative and watchful diversity. For this conception of the American way of life insofar as it can be undergirded and made meaningful in biblical and prophetic terms I have elsewhere suggested the designation *critical pluralism*.³

Critical pluralism accepts the cultural heterogeneity of American life and instead of deploring it as a source of weakness, seeks to safeguard it from coercion or obliteration, whether in the name of Christianity or of democracy or of Americanism. Critical pluralism presupposes alert and watchful communities of faith concerned with the whole of society. Out of a biblically inspired recognition of the fact that to be prophetically free to hold society under judgment in all its aspects — including religious institutions themselves — these churches know that they must preserve their

¹*Religious Education*, XLIX (1954), p. 12.

²The Convocation Address, of which the following is an adapted portion, was first published as "The Church, the Democratic State, and the Crisis in Religious Education," *Harvard Divinity School Bulletin*, No. 14.

³"American Critical Pluralism as the Emerging Middle Ground in Interfaith Relations" in a Symposium on "Issues between Catholics and Protestants at Mid-century," *Religion in Life*, XXII (1954), 163-186. See also John Courtney Murray, S.J., "The Problem of Pluralism in America," *Thought*, XXIX (1954), 165-208. I have given some expression to my recognition of the importance of parochial system as an aspect of critical pluralism in "Public Aid to Parochial Education" (Cambridge: *Harvard Law School Forum*, 1951), pp. 6-17.

independence of the State, for the good of both the Church and the State. Critical pluralism thus reaffirms the principle of separation in a positive sense. The task of religious education is thereby made more arduous but also more significant, for biblical religion has the historic burden of providing not only the cement but also the dynamite for the continuous construction and reconstruction in which society is ever engaged. Though we have been given the biblical blueprints of the heavenly City and have been bidden with the help of these patterns to labor for the commonwealth of men, we own nevertheless that we are more than contractors. We are also subjects of one who is both Architect and King. We must be *ever watchful* lest we confuse membership in the Church and citizenship in the State and this is perhaps especially true in the realm of education.

There is a positive and a negative meaning of separation. The *positive* sense of separation is that the Church is un beholden to the State, while the State is free from ecclesiastical machinations. Yet neither ignores the other. The Church remains concerned for the Commonwealth and tries to pervade it by spiritual means, while the State, recognizing in the Church a non-political society with divine sanctions, accords to the Church, manifest in the several churches, a place of honor and facilitates its ministrations for the common good. In the positive sense separation means not so much a *wall* between piety and public affairs as a *way* between two coordinate authorities, the one concerned with redemption, the other with public order.

The *negative* sense of separation assimilates the church to religion, making of the latter a purely personal and optional matter, with no more claim to be heard in the conduct of public affairs than a comparable aggregation of potential voters organized as a national poultry raisers association. This is the manner in which the principle is sometimes interpreted by the secular proponents of separation. Their sectarian allies, espousing the same negative construction of the principle, do so from a contrary motive,

supposing, in their withdrawal from the affairs of this world, that biblical precepts are inapplicable to the State and the problems of a mixed civil community.

Before the current problem of religious nurture in our democracy is to be fully clarified and a practical strategy worked out, the contrary intentions covered by the one phrase "separation of Church and State" must be widely perceived.

It is important to underscore the fact that the American doctrine of separation has been enlarged in the course of American history no less than many other seminal principles of the Founding Fathers. In the mind of Thomas Jefferson, Christianity was indeed declared to be no part of the law of the land. Understanding religion as exclusively a matter of man's relation with his Maker, repelled by the long history of ecclesiastical pretensions, Jefferson subsumed religious liberty under personal liberty, held as an inalienable right from the Creator. He was not particularly aware of the rights of the Church as a community of faith prior to the State (as was Madison). For the most part the Founding Fathers were, like Jefferson, utterly individualistic in their conception of religion. "I am a sect by myself," Jefferson once said. "my mind is my church," declared Thomas Paine. Pietists and revivalists in the early days of the Republic, themselves utterly individualistic in their conception of religion and no less opposed to ecclesiastical pretensions and formalism than the Fathers of the Constitution, joined forces with the men of the Enlightenment and made a religio-political virtue of what was at the time a Federal necessity, for it would have been impossible to secure the union of the constituent states had the religious question been introduced into the deliberations.

It is instructive to note that it has been this same combination of Enlightenment and Pietism, of Rationalism and Revivalism, or one of these trends alone, which has effected or agitated for the separation of Church and State in many lands. One thinks of Roger Williams the Seeker, William Penn the Quaker, of the non-conformists

like Richard Baxter at the time of the Restoration, of Alexander Vinet of Geneva, of Andrew Jackson and the revivalistic Christians in their alliance against certain Whig efforts for a national recognition of religion, of Camillo Cavour with his program of a free church in a free state. It has been the religious individualist, the sectary, and the self-sufficient Deist who have shaped the great liberating doctrine of the separation of the Church and State, and for this all churchmen today stand in their debt. But since the original impetus to separation has come from men who have had this alone in common, that they conceived of Christianity as almost exclusively a matter of the individual, they have not always distinguished between "religion" and "church."

A want of such a distinction has often been of crucial significance in the historic commentary on the dicta of the Founding Fathers, concerning the "establishment of religion." In the provision against the establishment of religion in the First Amendment it is clear that the word "religion" is the equivalent of organized religion, that is, a church. But since the same word, especially in a culture as individualistic as the American, denotes a personal experience or view of God or relationship with Him, it has come about that courts and legislative bodies have tended to make synonymous "church" and "religion." Legal language still perpetuates, moreover, the rather disdainful eighteenth century usage in describing as "sects" not only small dissenting groups, as is the practice in contemporary religious sociology, but also the great churches and even Judaism. To mitigate the effect of styling Episcopalians, for example, a sect after the manner of Jefferson, legal usage has come to extend the number of synonyms, adding "faith" and "creed," which are often strung along without much distinction. But the moment "faith," which in Protestantism is a Godward disposition of the soul, and "creed," which is a *collectively* arrived at expression of that faith, are used indifferently, sometimes to designate a personal religious conviction, sometimes to designate groups of similar religious persua-

sion, that moment the legal status of Christianity is imperilled, since only confusion and unfairness can result whenever the Court makes the separation of Church and State to mean the same thing as the separation of religion from society, of churchmanship from citizenship.

Nevertheless, despite this imperfect definition, it is on the whole an extraordinary feature of our legal tradition and legal theory that judges and lawyers have not challenged, indeed they have enlarged, the principle that the Church's own interpretation of ecclesiastical authority and scope is beyond the inquiry of the Court. To be specific, American law accepts as axiomatic the Congregational and Baptist distinction between the (local) church, spiritual in nature with a law prior to, and higher than, that of the State, and the religious society incorporated for the purpose of transacting the business of the church.

Need we be reminded that the Church in Congregationalism was no mere association or society? The divine sanctions of the Church in Congregationalism rested cosmically in the eternal decrees of salvation, historically upon the divine revelation of God's will for His chosen ones in Sacred Scripture, especially as recovered and systematized by John Calvin and subsequently interpreted by Separatist sectaries in their contest with the English Church.

Gradually, however, the doctrine of predestination on which the inviolable status of the Church in American jurisprudence had originally rested has become blurred. Protestant bodies, particularly those which have been touched by the great revivals and have in consequence modified the doctrine of salvation from a high predestinarian to a voluntarist or synergist view, have found themselves satisfied with a societary interpretation of the Church with a gradual loss of that older sense of the gathered church as a manifestation of the divine will, a creation of grace.

Despite this widespread decline among Christian theologians of interest in the doctrine of the nature of the Church (only recently checked by Ecumenicity), our

judges, Christian and otherwise, fortunately persist in explaining their unwillingness to adjudicate cases dealing with the internal life of the Church on the ground that civil courts have no competence in matters on this "higher plane." Indeed, the Supreme Court has declared that "It is not to be supposed that the judges of the civil courts can be as competent in the ecclesiastical law and religious faith of these bodies as the ablest men in each are in reference to their own," that to act otherwise would be to encourage "appeal from the more learned tribunal in the law which should decide the case, to one which is less so." Thus spoke Associate Justice Samuel F. Miller in the famous post-Appomattox Supreme Court decision in *Watson v. Jones* (1871), whereby the English Chancery Court doctrine of the competence of public judicatories in the internal life of the Church was expressly set aside as not applicable in a country of separation of Church and State. This epoch-making decision in American legal history represents a marked advance in the conception of the rights of the visible Church. For churches of noncongregational polity with their authoritative synods, assemblies, judicatories, houses of bishops, and international hierarchy, the legal doctrine expounded in *Watson v. Jones* has been of utmost significance, for by it the autonomy of the visible Church, apart from matters of property and the like, has been duly recognized by American law in marked contrast to the legal status of the Church in many other countries. Where the Church is still established, its internal life is usually subject to judicial review and political instructions, while in lands where the Church is separated from the State, often out of hostility to religion, the Church has been forced to organize under laws uniform for all corporations. Even where the Church enjoys considerable freedom, this liberty is often grounded, not on the prior rights of the Church as in James Madison's *Memorial and Remonstrance* but in the advantages accruing to the State from a policy of broad toleration.

It is, despite certain ambiguities, clear that the present inviolable status of the Conscience and of the Church with reserved and prior

rights not only of worship but also of propagation and criticism is embedded in our legal system. The American doctrine of separation does not rest primarily upon a hostility to the Church, but rather upon a high respect for it. James Madison (who is so commonly neglected in preference to the more secular Jefferson), in his *Memorial and Remonstrance*, declared that the exercise of religion is inalienable —

because what is here a *right* towards men, is a *duty* towards the Creator This duty is precedent both in order of time and degree of obligation, to the claims of Civil Society. Before any man can be considered as a member of Civil Society, he must be considered as a *subject* of the Governor of the Universe: And if a member of Civil Society, who enters into any subordinate association, must always do it with a reservation of his duty to the general authority, much more must every man who becomes a member of any particular Civil Society, do it with a saving of his allegiance to the universal Sovereign. We maintain therefore that in matters of Religion, no man's right is abridged by the institution of Civil Society, and that Religion is wholly exempt from its cognizance.⁴

The self-limiting asseverations, ordinances and usages of our national and state governments constitute the legal safeguard of the critical pluralism of our open, covenantal commonwealth. But while there is no immediate danger of the legal curtailment of the corporate and individual religious liberty recognized by our Federal and state constitutions and by legal precedent in the spirit of Madison's grand conception, nevertheless, it is clear that the disappearance of any living realization of the nature and divine credentials of the Church in the minds and experience of an increasing number of jurists and legislators could not but eventuate in a widespread questioning of what would by then appear an anomalous and unjustifiable special status in our legal system of the churches as merely private associations within the State, instead of prior to the State as rightly Madison held.

⁴*Writings of James Madison* (1901), II, p. 183.

The time is not far distant when a wholly secularized officialdom and judiciary might well ask by what authority we as Jews and Christians, yea, as democratic citizens, speak out our convictions on the issues of the day. The freedoms of speech, assembly, and the press, and the other organs of critical pluralism, are very much involved in the status of religious liberty, individual and corporate. Collective witness and the tensions that may develop therefrom are good for democratic society. In any event social criticism is an essential function of Christianity, wherever, true to its deepest impulses, it develops a corporate sense.

It is clear therefore that churchmen must be concerned for a massive extension of religious instruction to the children of the unchurched in that form which not only makes for the inculcation of a religiously motivated behavior but also communicates a sense of the Church as a community of faith, transcending nations, class and the passing generations, undergirded by divine sanctions not assimilable even to natural law.

The peril both to the Church and to Democracy in secularism and the kindred dangers of converting Democracy itself into a quasi-religion or of identifying Christianity and Democracy (a tendency within the New Piety) demand of us as churchmen that we give ourselves over to a concerted interfaith strategy for religious instruction, utterly free from the agencies of the State, but concerned alike for the kingdom of God and the Democratic Commonwealth.

Obviously we face a grave crisis in the relations between the Church and our Democratic State, and the school is the focal point.

Manifestly some daring venture is demanded for a program of religious education more comprehensive in content and attendance than the released time programs rendered precarious by recent Supreme Court decisions, a system that can reach the children of the growing numbers of unchurched homes, a system, however, that is in no danger of becoming an adjunct of an increasingly omniscient State, a system, moreover, that will not reprintinate sectarianism but rather

in the ecumenical spirit emphasize the common Judaeo-Christian heritage and vivify a sense of membership in the historic community of faith with its own lore, law, and sacred seasons, its own divine sanctions operative upon the enlightened conscience.

Since the Church at the present time inadequately educates in religion even the children of the several households of faith, it is clear that in order to reach the children of unchurched homes and provide both groups of children with religious instruction comparable in scope and quality to that of the public schools, some kind of quasi-public levy is indicated. An assessment for such a purpose must, of course, be voluntary, otherwise we should be back with the bill for tithes which originally called forth James Madison's great *Remonstrance*.

The assessment I have in mind would be something like that for the control of tuberculosis or for the Red Cross. A campaign for interdenominational weekday religious education with quasi-public status need not begin on a national scale. It could begin in a single concerned community. It would indeed take years to educate the public in regard to its responsibilities for the religious complement to general education in a democracy. But eventually the public solicitation of funds for religious instruction should be as well organized as that of the great eleemosynary and health organizations with a permanent salaried staff and a volunteer seasonal corps for the annual drive. Children themselves could be enlisted in some communities as collectors for the common cause, going out in teams of two or three (Jewish, Catholic, Protestant playmates) to pick up sealed pledges.

The weekday instruction itself, for which the funds would be solicited from the community at large, could take place in the downtown or center churches, each church building adapted for large-scale instruction of one or two grades.

In order that differing polities, forms of worship, creeds, and denominational ethos and loyalties be preserved and perpetuated in proportion to their importance, worship and special instruction in church and synagogue

should be emphasized on the Sabbath-day when the children of the different traditions would appropriately draw apart in their own sanctuaries for the customary exercises.

The massive religious education demanded for our time could thus be quasi-public without being political in the sense of dependent upon the coercive power of the State and its subordinate agencies. It could be parochial without being based on the sole effort of each parish acting separately. It would be a form of private education, since it would be under the control of an interdenominational council, and the appropriate Jewish and Catholic authorities, but it would be grounded in public recognition of the historic indebtedness of democracy to Judaism and Christianity and in a public acknowledgment of the necessity of replenishing in each generation the spiritual capital of our political way of life.

So conceived, religious instruction of this scope would be, of course, exposed to the pressures of special interest, among which denominationalism and perhaps socio-economic conservatism would first come to mind.

A possible safeguard against the exploitation of a system of quasi-public religious education in the interests of special groups and classes would be the selection of advisory trustees of the publicly collected funds from among churchmen representative of labor and management, Jews and Protestants, Negroes and whites, foreign-born and native citizenship.

As to the obvious danger that interdenominational instruction would reflect the emphasis of the major denominations, the most important safeguard would be the initial recognition of the fundamental differences among religious groups, not only in regard to faith and order, but in regard to the manner in which faith is thought to be communicated. In American religious history the difference between religion caught and religion taught, between revivalistic conversion and Christian nurture, has played an important role in the making and dividing of denominations, and while much less important today, the divergency of views rests

on a theological distinction that is certainly not ephemeral.

The two conceptions of the manner in which a child is possessed of faith may be reduced to a few phrases: salvation by the grace of God's election (manifest in conversion, revival, the sudden inpouring of saving faith) and salvation by the sacramental grace of participation from infancy in the nurture and ministrations of the historic community of faith. To a certain extent the aforementioned distinction between weekday religious instruction and Sabbath-day junior church and pious endeavor recognizes the separate functions of religious nurture and inspiration, but far more important than this would be an initial acknowledgment of the important service performed by those sects and movements whose members, convinced that direct personal evangelization is the only appropriate or legitimate Gospel way, will always decline to cooperate in any quasi-public or interdenominational program of religious education. It is possible that a distribution of the publicly solicited money among the noncooperating groups in proportion to the number of unchurched children that they could demonstrate to have recruited for their church schools, would be a way of keeping the major bodies of Protestantism (itself the institutionalization of profound dissent) open, by a kind of constitutional device, to protest and dissent from the theological right and the institutional and social left.

In training lay teachers competent in mind and spirit to fill the positions envisaged by this program (or a comparable community-wide effort to reach the masses of unchurched children) the seminaries will have a major responsibility. But besides training teachers for this and kindred programs, the seminary must more earnestly fulfill its duty of thinking through the deeper issues of religious education in our pluralistic democracy.

Particularly is this true of the university-based divinity school, in which the chair of Christian education must become one of the major professorships, for the Christian educator stands at the very point where the concerns of three communities intersect, the

Church, the State, and the School. But he must not stand. He must move back and forth, responsive to the problems posed in all three communities. I am of the conviction that the university divinity school as the institution of religious education of last instance, has a clear responsibility in helping to unravel the contemporary problem of religious education on all levels. Upon the divinity school as a kind of high judicatory of the churches rests a major responsibility for thinking through the vexed question of education in a pluralistic democracy. There must

be some tribunal, coordinate, at least in the minds of churchmen, with the highest courts of the nation where issues of great moment for the Christian life can be adjudged by men with sufficient scholarly lesiure and denominational detachment to commend their findings, as did once the medieval *studium generale* or *universities*, to the Christian body as a whole.⁵

⁵On "Theology and the Integrity of the University" as another aspect of American critical pluralism, I have contributed an essay in *The Harvard Divinity School, Its Place . . . in American Culture* (Boston, 1954), pp. 295-351; 230-248.

Religious Education in Church and College

A SYMPOSIUM

Two of the articles of this symposium consider the local church and two the college. All four are from the viewpoint of religious education. All four are "new looks" at persistent problems.

—The Editorial Committee

I

THE CONTRIBUTIONS OF RELIGIOUS EDUCATION TO THE TOTAL CHURCH PROGRAM

WALTER L. HOLCOMB

Assistant Professor of Religious Education, Boston University School of Theology, Boston, Massachusetts

A SEVEN-YEAR-OLD child once wrote: "The Ancient Britons are dead and it's all through the Romans." The last thing which the writer wishes to claim is that the advances of the church have come "all through religious education," or even that religious education is or should be the most central element in the program of the church. Some over-enthusiastic leaders who try to make religious education out to be the total work of the church claim too much. What is attempted here is simply as fair an evaluation and stock-taking as is possible. We are concerned with the influences and the contributions of but one aspect of the church's life and work on the living church as a whole, and on all who are directly related to the church.

A word of caution is needed, for with the history of influences, or an assessment of present contributions, we are on perilous ground. We cannot describe the church schools of our country as if they were uniform. There is no centrally imposed curriculum or method; most teachers are left free to work according to their own lights and the needs of their pupils; most of the work is carried on under impoverished conditions. After many decades of creative work by devoted leaders, much of our Protestant religious education is still fragmentary and at times even aimless. All too often the edu-

cational program is unrelated to the rest of the church, either in terms of curricular materials or in organizational or administrative relationships. In not a few instances the basic educational assumptions underlying the work of the church school and the theological assumptions underlying the rest of the work of the church are unfortunately in direct opposition.

Such in brief is the dark side of the picture. But there is a brighter side. One could notice only what the best church schools are like now, how many of that kind can be found, and what proportion of the dreary, repressive type remain. The best and the worst as well as those educational programs which fall in between must be kept in mind if a fair analysis is to be made. With such a widely varied situation as we have in current Protestant education in mind, what may one reasonably expect from the educational work of the local church, and what will the reasonably good program be like?

I

When I think of a reasonably good program of Christian education in the local church I have in mind an organized and fairly comprehensive church school which is bringing satisfaction to all those who participate in it because it is meeting their spiritual needs. Such a program is significant because of what

it is by nature. Christian education is the process by which persons are stimulated, instructed, and guided in their growth toward the fulfillment of Christian character. It is the business of Christian education to provide the knowledge necessary to make right choices, to provide the guidance through instruction and example for the making of right choices, to set forth the values which result from right choices, and the harmful effects of making wrong choices. Not only is the individual affected by the choices which he makes himself, but he is profoundly affected by the choices made by the society of which he is a part. Effective Christian education should and does bring about changes in the attitudes, habits, and conduct of those who are caught up in it, and these changes have significance for him in his social relationships, thus contributing in a small way at least to the improvement of the choices made by society.

Again, Christian education is significant because it is an essential element in every other function of the church. In every function performed through and for the church by pastor, director, or lay worker, such as worship services, evangelism, counseling, missionary extension, stewardship, social action in the community, and a host of others, education has its part. In evangelism, for example, whether we think of reaching those outside the church or in our work with the children and youth of church-related families, Christian education contributes to and makes possible the extension of the Gospel by enlightening the mind of those about to be evangelized in regard to basic Christian concepts—God, Jesus Christ, man, sin, salvation. Furthermore, these basic concepts must be clear in the mind of the person who gives, as well as the one who receives the witness. Both must know who Christ is, and what He can do, and that is accomplished for both by Christian education. As Dr. Schisler of the Methodist Board of Education has put it, "Successful evangelism depends upon an effective witness on the part of Christian people. Christian education provides the ideas, the information, the insight, the understanding out of which we can witness and

serve. The person who tries to witness and is lacking in information and insight is usually either offensively cock-sure or timidly uncertain. In either case, his witness is unconvincing. He who knows, and knows that he knows, needs neither to boast nor to be afraid. He has confidence in himself and in his message, and a high sense of freedom."

An old farmer replied to his young neighbor, a novice farmer, who was trying to explain scientific agriculture, "You can no more tell something that you don't know than you can come from where you have not been." So it is with the place of Christian education in the total program of the church. Christian education is not the same as worship, stewardship, social action, and the rest of the functions of the living church, but without the process of education within the total church, each of these other elements in the church would be carried on at best in an ineffective and meaningless way, and perhaps not at all.

We have seen that Christian education is in part significant because of what it is by nature, and in part because everything done in the church has an educational aspect. Another reason for its significance is that Christian education has made and is making many important and distinctive contributions in its own right.

II

Among these contributions, channeled to the church in and through its educational program, is a new understanding of human nature and of the growth process. Basic to religious growth is the way or process by which religion develops. Experiences in the distinctively educational portions of the church's program serve to give us light on this process of religious growth—a process that goes on at all times, under all circumstances, for good or ill effects. Knowing that this growth process is a unified one, involving the total personality as it passes through various phases of development, we can establish for ourselves certain basic principles by which to guide our planning of the total church program, leading us toward consistency and integration in the total life and work of the church.

For example, a "mountain of evidence" is available which shows quite conclusively that the family is central in this process of religious growth. Poor family life tends to produce other poor families, generation after generation, and good families tend to help in the creation of healthy, productive, mature and secure individuals who in turn create those home situations most conducive to effective Christian growth. This basic principle is serving as the basis of one of the most important recent trends in Christian education and in the recreation of a vital local church fellowship. Denominational boards or commissions on education, interdenominational agencies of many kinds, our curriculum writers, and those responsible for such tasks as leadership education on the regional, council, and local church level are taking this "family life" principle seriously, doing all that they can to give good guidance and resources to families as they attempt to find their way in difficult and changing times. Some of our best local church programs are to be found where the church has made the family life principle central. Such local churches do not try to build their total program around the family and its interests and needs. They do try to bring consistency and integration to their total program by applying the test, "what will *this* do to and for our families—will it help or hinder in their attempt to carry out their distinctive functions?" to every aspect of the planned program. The application of such a criterion often makes significant and positive differences in such elements as the way the total church calendar is set up, the hours for the church school and Sunday morning worship services, the goals for the educational program, stewardship, leadership training, the development of such resources as a church library, the goals, methods, and content of the preaching program, and a host of others.

Important contributions coming to the church at least in part through religious education are the new insights into human nature itself, and important implications drawn from these new insights for the work of the local church. A re-assessment of basic or "original" human nature indicates that "man

was made for love." This does not mean that man will always love, or even live decently. It does mean that love itself is natural to the human personality, that co-operation and the desire for a true community built upon mutuality is not foreign to man's nature. These positive drives are probably at least somewhat stronger, and certainly just as natural as such negative drives as self-centeredness or selfishness, hate, and aggression. At this point theology and religious education support each other. That is, the paired theological concepts that "God is love" and that "man was created in the image of (the) God (of love)" is being given increasingly strong empirical support from our fresh study of the nature of human nature. Given the proper conditions for love and security, we can usually, but not always, count on the child to grow up into a secure adult capable of deep, abiding, and creative love. The reverse is equally probable. Unless a child has adequate love in the early years of his life, he will never have any to share in later years.

Such empirical evidence as we have at this point, and there is a great deal of it, drawn from both religious and secular education, from psychological research, studies in juvenile delinquency, and the work of psychotherapists, among others, not only gives us much support in our belief in the Christian God as a God of love and in the Christian way as the way of love—once again it gives an important guiding principle for all that we do in the church. It helps to deepen our faith in the Christian church and all for which it works and prays as having the surest answer for a confused and troubled world. It gives us a surer basis for a carefully guarded but realistic optimism for all that we do which is based on positive teachings and programs. If we really sow wheat we are not apt to reap tares.

The application of this concept that love and cooperation are natural and basic in the human personality gives us positive guidance in many specific situations. The problem of developing the inner springs or motivations for people to do what they learn is best to do, or what they believe they ought to do, has always been difficult. Too often religious

leaders, including the pastor in his preaching and the church school teacher in the classroom, have felt that the problem is to get people to see "what is best" and then get them to feel "that they ought to do what is best." Very often this is a fruitless process, and in many instances only leads to the increase of destructive guilt feelings. The more hopeful approach seems to be in helping to set those conditions which will release the positive motivations which already exist within the person or group, helping persons better understand how they can do what they already want to do. The church school teacher will thus plan to concentrate on helping her class discover and do those things which have a religious quality. Or the pastor in his counseling functions will count heavily on basic drives toward personality development of a healthy, creative, and socially productive nature. As the physician realizes and counts on the body (or "nature") to carry out the healing processes, so the pastor will concentrate in the counseling relationship on setting the conditions for emotional or mental health and religious growth. Both pastor and physician will then acknowledge in deep reverence, "Of the Most High cometh healing."

III

One of the most important contributions to the life of the local church, growing out of our study of the growth processes, has to do with our teaching methods. We have learned much about the specific needs, interests, and capacities of the growing person at each stage of life from the cradle to the grave. We know that these needs, interests, and capacities vary a great deal from individual to individual, and in each individual at different times in his growth toward adulthood and on into old age. Some of our greatest gains have come through the age-grading of curriculum materials, teaching methods, and learning activities, coupled with age-grouping of classes, departments, and so forth. The most striking revolution in this regard may be seen in our work with young children. Most students of young children are convinced that the most basic ingredient in the growth of children is an adequate supply of genuine love. Does it not seem

strange that in Christianity, the religion of love, we have so often failed to learn how to love children, because until recently we failed to understand that they are children, and not junior adults? Proper love of the young in our churches will direct us to understand their religious and other needs. We have learned that love does not come to young children through stories or coloring pictures of biblical personalities, but through proper first hand experiences with parents, friends, and pre-school groups. Our study of children has taught us, or should have taught us, that it is the adults who ought to have the courses on the Bible and theology, not the infants. Teaching religion in the early years must deal largely with first-hand experiences with adults who understand New Testament *agape* and the theology of a God of love. Here is where religious education begins.

The other extreme of the age range shows us a change second only to our work with young children in its revolutionary import. We are learning that adults, and especially older adults, are never too old to learn. We are discovering, also, that they have special religious needs and capacities. This leads us to abandon the concept of the church school as largely a program for children and youth, with their adult teachers and counselors, and to think of the church school as "the total church educating itself"! The good church school will have provisions for many forms of adult education, usually of a more informal nature, seldom confined to the Sunday morning hours, and including many opportunities for study, worship, fellowship, social action, recreation, mutual support in crisis situations, the development of new hobbies and leisure time activities, and so forth.

Two aspects of this new emphasis on informal adult education are worth noting in passing. One is that where this responsibility for the religious education of adults is taken seriously, it usually leads to the discovery of new meaning and new depth in the local church as the "Body of Christ." This comes about in different ways. One way is that the members learn to study, work, and play, and worship together, across age lines, thus eliminating or at least lessening "inter-

age" tensions, as between parents and adolescents, which are so common in our culture, and bringing about a much richer and more inclusive fellowship in the local church. Another way is observed where adults are gathered together to study at a more mature level their religious heritage and to develop their own personal faith and religious resources in keeping with the particular problems and responsibilities which they carry. The other aspect of this new emphasis upon adult education is that many such informal adult groups want to learn more regarding what the larger church is all about. They want to know what their own denomination is like and what it is doing beyond the local church. For example, they no longer want to give to missions just because the pastor asks them to, or because they are assigned a "quota" from some group higher up. They would know what missions is all about, and why. Such interests and studies as this are beginning to contribute at least something toward the coming of the ecumenical church.

Another contribution of some significance is that religious education has helped us to be much more discriminating in our evaluation of the growth process in the individual and group, and therefore to improve our efforts at teaching and guidance. It helps us to distinguish between that which is sinful and that which is only immature. It tends to keep us from confusing mountains with molehills. For example, it has helped us to understand that in the early "gang" stage among boys of about eight or nine years of age, a small amount of sporadic stealing or cheating is quite "normal," or at least is to be expected in most boys. The wise teacher will take such instances of moral failure in stride, expecting that in most cases the boy will outgrow the practice. However, if the same teacher notes that such practices are continued or even increased in the boy when he is twelve or thirteen, she knows that there is good reason for concern, and will take proper steps to give whatever help seems necessary.

Perhaps the greatest contribution of religious education to the total program of the local church is to be seen in what we have

learned and are trying to practice regarding teaching methods, or pedagogy. In a real sense, the religious education movement in the Protestant churches in the United States can and should claim the church as one parent and the progressive secular education movement as the other parent. From the church religious education has drawn its goals, its theological foundations, and its highest hopes. It is most heavily indebted to the secular education movement in the area of methods. In a sense, then, the religious education movement has tended to serve as a sort of marriage broker for religion and life in our generation.

Much should be included in an article such as this about the place method has had in the "marriage broker relationships" which has been suggested. One point will suggest many others, perhaps equally important, which could be included if space permitted.

IV

One of the most distinctive methods used in religious education may be called the permissive or "drawing-out" method of dealing with persons in their religious growth. As a whole this method is relatively new in the educational approach of the church. At least, until recently it has not been used on a wide scale within the church, and therefore its proponents have most frequently challenged leaders using traditional, dogmatic, or authoritarian methods, and in turn have been sharply challenged by them. Authoritarian forms of religion, education, and political life are finding great favor today among insecure and frightened people. For the most part the churches have not yet learned to pass from dogmatic teaching and preaching, usually a form of defensive rationalization, to the permissive method of teaching. Teachers who practice and advocate the permissive method of teaching do not believe that vital religion can be given out in verbal capsules or moralistic tales. There is serious doubt that discussion of abstract love, justice, mercy and other moral questions has much genuine effect on daily living. One seminary student with an authoritarian church background put into brief form from personal experience the same kind of conclusion which such research-

ers as Gordon Allport and Murry Ross drew from their studies of the religious beliefs of youth. Allport suggests that for most youth today religious faith is like the "lingering scent from an empty perfume bottle," while Ross used the phrase, "an affirmative response to the faint echo of the faith of their fathers" to describe the same condition. The result of much education by leaders who feel safer when they are authoritarian, said the student, "is that we adopt the words and the rites but spiritually we become but empty shells. We lack a vital creative, religious spirit by which to live."

Vital religious faith must be worked out in the varied experiences of life, as children, youth, and adults freely join forces with a resourceful leader, dealing with specific and concrete realms of living, where problems and questions may be openly faced and Christian action may be investigated, encouraged, and tested. The mature leader will allow and even encourage doubts, inconsistencies, confusions and rebellions to be brought out into the open, instead of using various forms of "spiritual coercion" to keep them hidden or to drive them from awareness

altogether. The alert student will sense that the use of the latter method, that of trying to force the experiences of the individual student or group into the confirmation of a doctrine held by the leader, actually shows a lack of confidence in the power and resourcefulness of God.

The permissive teacher will encourage each child to plumb vastness and infinity, to share his curiosity and his awe before he has too many static answers. Too often we forget that the probing of strange phenomena — creation, God death, magic, evil, suffering, beauty, goodness — has made our scientists, our artists, our spiritual prophets, throughout the ages. Why should we shorten this probing or cover it up for children? How can the church foster insight, vision, a growing sensitivity to the needs of people, and supremely the ability to seek the truth and to do the will of God? Surely the use of the permissive method of teaching of all, young and old alike, as introduced to the modern church through the marriage broker relationship of religious education, will help the church to produce prophets and the creators of a better world.

II

THE POTENTIAL OF GROUP PROCESS FOR THE CHURCH

JOHN WITHALL

Associate Professor of Education, University of Delaware, Newark, Delaware

MINA PRESS BROWN

Director, Curriculum Materials Center, Wilmington, Delaware

INTRODUCTION

THE WRITERS attempt in this paper to present the idea that the church services of today are removed from the best that is known about educational and social psychology. They suggest that the fundamental message of the church is failing to reach society because of its *method of presentation* and not because of its content.

The authors expect that some of the ideas in the paper will be attacked and that the validity of some of its premises will be questioned. The reader, however, should have little question about the sincerity of the authors.

No brief is held for a society that is "grouped to death." Nor is any brief held for a half-hearted approach to human engineering which would be better in no degree than no approach. What is proposed is an unprejudiced acceptance of what we know to be true: that group work and decision-making is the most effective approach to releasing the great human potentials of a society seeking moral and ethical validities.

Scholars deplore our cultural and social science lag. A promising line of endeavor for mitigating this lag has been identified in the form of human engineering and group dynamics. The ministry has a responsibility to heed and examine these findings.

M.P.W.

J.W.

I

What We Are Faced With

The worship service of the Protestant Church as we know it, is, in most instances, an obsolete vehicle that is driven by one driver to reach the goal of many riders. In

many instances, the riders are not permitted to plan the trip nor to suggest the road over which they will travel, nor, indeed, what they will do when they get there.

The Society of Friends with its putting away of forms in mutual worship more nearly satisfies the idea of the group concept than other church groups. Yet, it, too, fails to utilize to a great extent the potentialities of its members. What great power idles at a low rate of speed within the silent reaches of the human being! This power, we suggest, is not released by an hour of shared silence anymore than it is released in the mute and blind followership within the worship service of many other denominations. But a reasonable union of the values of both types of worship mixed with the great catalyst of group dynamics would, we are convinced, move the church into the world as a social force that would have no equal.

We are faced with a decline in human values, morals and mores that has kept inverse pace with advance on all other fronts. We wage more competent warfare than any other society the earth has nurtured. We know more about the mind and the body than any other race of men. We understand the effects of diet and heredity. We understand in high degree how to make ourselves comfortable in the physical world. We can entertain ourselves with frenetic application.

Yet, the one force that would keep our civilization from hurtling after those in Greece, Rome, Egypt, and the Orient, is not fully utilized because we ignore the means to establish the ends.

We will suggest in this paper *some revisions in our manner of worship* that may

release to the world a moving force of good equal in vitality to the forces of technology and commerce. It seems to the writers that spiritual leaders have lost step in the march of our culture, and they can regain the cadence by listening to the bugle of educational and social psychology.

We do not advocate that the riders on the old bus leap off into our mental Cadillac without thought or preparation, but we do urge that they begin to shift in their seats and question the driver about his qualifications for the job. Each rider has paid, so to speak, a high price in human bitterness for his seat on the bus, and he has a right to decide some of the way-stations that the trip will include. There will be, of course, those riders who are content to eat their box-lunches and look at the scenery as they go along—but we suggest that this right might be taken from them if they do not or are not permitted to share the responsibility for the ride.

II

What We Know

If we were attempting to structure the church group as a *true* group, we would find that we have many positive values to work with. We know that there are three potential sources of increased motivation within our group and that they are:

- a. the method of goal determination;
- b. the extent to which persons and the leader build a supportive or permissive atmosphere in the church meeting;
- c. the extent to which the various members of the group are accepted as participating members without the fear of reprisal.

We will know some moments of discouragement when we realize that all members of the group do not assume positive roles of membership. We will be on the look-out for those members who are the aggressors, the blockers, the recognition-seekers, the self-confessors, the cynics, the dominators, and the sympathy-seekers. All these persons

will plague us, but by deft and sincere group engineering we may help these persons redirect their potential into roles of great competence as contributors, information givers, elaborators, coordinators, orientors, energizers, and procedural technicians. We may even develop great success in persons who have aptitudes for the service roles of observer and recorder.

To all of these positive group functions, we can add the roles of the harmonizer, the compromiser, the clarifier, and the encourager, which can be those same negative persons mentioned above if they are helped and exposed to ways of achieving understanding.

We also know that we can depend on the re-trained leader to provide us with instruction, with an understanding of democratic strategy, and with an innate and talented knack for the role of a therapist. We may depend on our leader for these contributions to the group, and we trust him because he has demonstrated that he works from a motivation of acceptant human forbearance.

We are also fairly sure of the fact that the attitudes of any member are those of the group to which he belongs, and that his conduct is regulated by the attitudes of the group. We know that the stronger the group, the stronger is its influence over any person or member.

We may be sure that when frustrations occur, our stronger group will keep going toward its group goal with greater facility than a weak, low-cohesive group. We know that if members in a group are working for individual goals there is little chance of real group success. There is also some assurance that for a group to function well, it must be able to diagnose its own troubles, and plan to repair its own lacks.

There is nothing original about the presentation of the above material. But it bears repeating here, for the rest of the paper develops these points as positive attributes toward rebuilding the practices within the church today. Now let us continue with a discussion of these attributes and how they relate to the church's impact on the people.

III

Leadership

"A leader is best
When people barely know that he exists,
Not so good when people obey and
acclaim him,
Worst when they despise him.
'Fail to honor people
They fail to honor you';
But of a good leader, who talks little,
When his work is done, his aim fulfilled,
They will all say, 'we did this ourselves.'"¹

The minister has a unique responsibility to a congregation. In dealing with the spiritual lives of his members, he also deals with their pasts, their presents, and their futures. Inextricably bound up with all of these destinies is a bewildering combination of emotional colorations, intellectual and economic variations, and cultural differences. Such a man, with his own answers to seek, must have the courage of a lion, the cunning of a fox, and the gentleness of a dove. He must move into the homes and hearts of his members at times of joy, at times of grief, and in times of despair. And in doing all of these things, he is not permitted to make the mistakes that are forgiven the laity.

He must be submissive, and yet command respect.

He must be gentle, and yet able to be firm.

He must understand the sins of the world, and yet not experience them.

He must lead people in the way he is convinced they should walk, and yet they must not know they are being led.

He must be ambitious for the congregation, and yet his ambition must be cloaked with the humility of the meek.

But his paramount job is that of facilitator of learning, the learning higher values and better behaviors. His subject matter is of the type that offers something to all. The learners with whom he works are, in the main, adults. Now we will all admit that adulthood may represent physical but not necessarily mental maturity. Therefore, a

good pastor, in the course of his work must take into consideration many variables. For example he realizes that many adults are so disturbed in their emotional life that verbal exhortation does not communicate because of an impregnable mindset. Therefore, the minister has an obligation to deal with difficulties of verbal communication from the outset. At the same time, he must also be aware of the impact of his *manner* of presentation as well as what he says upon his listeners. But he cannot forget that he is a facilitator of learning and that he has a responsibility for what his audience retains from what he says.

We would not remove this instructional role of his from the religious service, but we will attempt to suggest ways of redirecting it at the conclusion of this paper. No good teacher or leader sacrifices his instructional function at the expense of the material he has to offer—but, we suggest, he can build within the group some of the feeling of group responsibility for assuming part of this function. Each member of the group has within himself the dedicated power to teach others—and we mean, of course, not by verbalization alone.

The good pastor ought to be willing, also, to listen to members of his group in matters of sincere concern to them. The extent to which loyalty will be a part of the congregation's thinking is largely dependent on him. Therefore, no staff member should feel that personal loyalty to him should keep that member from taking issue with the leader when the leader may seem to violate the values that the group feels it is seeking.

In the role that we suggest the minister assume, we merely urge that he take on some of the positive attributes of the leader-facilitator essential in any situation. It might be a good idea if we were to cease visualizing the minister in dark robes but rather see him at the group-table, attired as the rest, but with the particular training and experiences that make him a special resource person. He will continue with procedures already in established practice until these practices have been studied and their weaknesses established. He will listen as much as he talks. He will keep

¹Witter Byrd, *The Way of Life According to Lao-tzu, An American Version*, The John Day Company, New York, 1944, pp. 34-35.

the door of attention open to all participants. He will beware of remarks, even in idle jest, that belittle any member who expresses an idea. He will make group meetings as informal in spirit as possible.

If he can do these things, he will be carrying out the great truth of successful group work, and that is — the structuring of a permissive and non-threatening atmosphere in which to work. He will attempt to start with the problems as those members of his audience see them and not as they appear to him. As the quotation at the head of this section suggests, he will ensure that his charges feel that what they have accomplished was what with his aid they did themselves. Now the insecure leader cannot afford to do this. He will feel that to satisfy the demands of society upon him (as he interprets them) he must *lead* his pastorate, whether that means drive or seduce. But in the long-range, the successful leader will be he who commands through the slower and inglorious methods of the helping the people "do it themselves." He need not worry that he will not have enough to do. There is more to clamping the lid on one's own desire for power and this business of getting-it-done than meets the universal eye. The process will indeed be slow. Yet in the seventy years given to man those things accomplished with speed and dispatch are the first to vanish.

We also suggest that all the positive attributes of a sound mental outlook be his: sense of humor, promptness, enthusiasm, objectivity and integrity whether the weather be good or ill.

He will encourage creativity in others if he is to sponsor a sharing of the responsibility for leadership within his members. The small man will fear to let any of his supervisory and administrative powers out of his vest pocket: the big man empties his pockets as fast and efficiently as he can.

IV

Sense of Security

Today as well as in any other age, people seek a sense of security that they can get from a situation in which or a person in whom they may place their trust. They do

not want to be betrayed. Betrayal is accomplished in such little ways, sometimes, that the guilty often go unaware. The members of a church often feel inferior to the minister and to others in the group because of guilts that the members carry around with them. We have to fight this fear with a positive approach to release.

It is perhaps a little out of place in this paper to suggest the neighborhood pub as a place where people feel secure. But look what happens. (We do not concern ourselves with the problem of the alcoholic which has no place here, but with *the atmosphere* that might be found in such a place.) The visitor seeks the atmosphere of a social club where he may speak or remain silent; where he may voice an idea or concept that will not be criticized. His own home, in which he has psychic ties, may not permit him this freedom. In meeting people in such an informal fashion, he may, we suggest, find that cultural island that permits him expression that he is denied in other surroundings. Man may seek out a pub not with the object of the release of intoxication, but for the comfortableness of convivial associates that will give him the security he gropes for. They long to take down the barriers of communication, and to realize that the tension and problems of human experience are shared things and need not be fought through alone.

It seems to the writers that our churches in *yoking* people with formal worship services are denying a need for both self-expression and self-realization and for mutual exploration. You will laugh and say: But what has this to do with a pub? We say that the church could be more than a collection of persons: it is a group trying to find a satisfying and lasting answer to the perplexities of human experiences and to the anxiety that besets our H-bomb age.

We stress, therefore, the need for this fundamental security which is deep as bed-rock and as vital. We continue with the idea that the motivation for church attendance is deeper than a once-a-week experience. The goals toward which people are striving may not be recognized, but they are there, below

the visible surface. When the water is still, we can see them. So the writers suggest in conclusion that the method of determining the goals of a church group is vital to its life. The writers feel that specific goals, arrived at by the group, are necessary to a continuing vitality of a religious group. People come to church for many reasons. We know those who attend for social reasons, those who go because it is an hour that permits meditation, and those who go because it is a habit. But group goal determination can re-alert attendance to the point of an actual new life.

In addition to the business of establishing a security of atmosphere, and of spelling-out goals, there must also be built within the members a feeling of open acceptance of each person as an active participant. True group members will realize that the silent person is or may be as much of a deviate as the garrulous, aggressive member. But how like the flowering of some rare species is the skill of permitting the introvert, the insecure, to contribute to the group as much as he may or desires. As the group grows in understanding and in true kindness of spirit, these persons will emerge. Again, as in the discussion of the leader, we urge a common ground of acceptance and a casting off of the social customs that make peers feel inferior to members of the group. Once these conditions have been attained we will then begin to approach the atmosphere within which a group may work to its maximum efficiency.

V

Does the Life of Christ Reflect an appreciation of the concepts of Group Dynamics?

It cannot be denied that Jesus Christ in His role as a teacher was a master teacher, and that—with some exceptions—his method was that of the teacher in the facilitating role. Possibly because of the unique subject matter that was His to present, the role was the finest that He could have established. But closer examination of His methods will show us that He used with extreme success techniques that we think of as modern in the contemporary sense of the word.

What were these techniques which, in combination with His subject matter, en-

abled His teachings to be as meaningful today as they were 2000 years ago? His adroit use of collections of persons as groups was achieved through His understanding of the human being and through His application of social psychology—which He understood to a degree of infinite perfection. If we, for the purposes of this paper, set aside the question of His divinity and consider Him as a teacher, we may find the following things to be true of His techniques:

- A. His constant use of fables or parables that illustrated the points that He was trying to make clear. He was not satisfied to say to the men and women in the crowd, "Do not let fears stand in the way of developing yourselves and your gifts." He told, instead, the parable of the talents, which made the precept live for his auditors.
- B. He constantly used visual-aids to make his points clear. The healing of the halt, the raising of the dead, the return to vision to the blind—all taught the brilliant power of faith. His audience could learn through their eyes as well as their ears.
- C. He constantly encouraged and welcomed questions and interruptions from listeners around Him. They, therefore, were permitted to share in what He said to them. In other words, He was permitting them to set the goals of a day's discussion by meeting emerging needs. He considered needs before He gave a message, and these were needs associated with daily life. The crowd shared in goal determination, and in identifying problems.
- D. When He charged His disciples, or assistant instructors, He admonished them to assume humility and poverty and to meet persons on a level of mutual understanding. He knew very well that persons in a group do not want to be condescended to, and that they cannot tolerate superior persons teaching them.
- E. When He spoke that a house divided against itself cannot stand, He was giving the greatest charge for mutual concern of a democratic society and stressing the importance of the unity of groups.
- F. He constantly reminded His listeners of their kinship, which the writers inter-

pret to be an emotional and intellectual one as well as a religious one. He knew of the socio- and psycho-diversities of the people.

- G. Although He created a highly cohesive group in his disciples, He permitted Judas to emerge as the deviate member—therefore, he was rejected by the highly cohesive group that Christ had made his teachers.
- H. By constantly moving about through the countryside, He illustrated the concept of freeing persons from their surroundings to learn, to reason and to problem-solve.

It seems to the writers that these factors in His teaching have real significance to the worker in group dynamics, and that Jesus Christ gave assurance to us of His awareness of the complexities of human interaction. It is our conviction that these precepts of His apply to our understanding of the group process. In our day when personality is often mistaken for character, we must alert ourselves to certain qualities in any leader. We have all known leaders who professed to be conscious of group dynamics through their assumption of verbal niceties. But a post-survey of any meetings that they have conducted may reveal that they pushed a group in the way the leader wanted it to go, and not as the group desired. The writers are quite aware that Christ was completely assured as to what His teachings were, but it is suggested that in presenting His material. He did consider the needs of the group and was firm or militantly humble in His presentation.

VI

Conclusions

A church congregation meets for a common purpose in which is implicit the satisfaction of felt needs. Therefore, some structuring of such a group is already accomplished.

The church is recognized as a group-situation with forces that could do tremendous good in a world of considerable anxiety, controversy and confusion. That potential will not be released by a dictated set of beliefs and a dictated kind of worship service, but through a mutual sharing, planning and im-

plementing. This does not mean that all persons are to level themselves to that individual labelled "the common man," but that in all persons is the force of an honest and mature striving for some sturdy concepts that can bring about a sense of belonging, adequacy and achievement. The humility of the religious man is a militant humility and could be a force of atomic splendor if it were brought to bear on the realities of life.

But to do this, each person in a church group *must share* in its purposes, decision-making and action-commitments. The leader-preacher who keeps strictly to the didactic and hortative role is not bringing his members into understanding nor, indeed, into participation.

Therefore, the writers suggest the following revisions in traditional thinking about the church service:

- A. *Pre-planning with representative members of the congregation* for the subjects for weekly sermons. Such sermons might even be organized into a series on one problem that touches the lives of the people, and emerges from group-discussion as a real need. Services should be a ten-minute send-off for a 30-minute discussion session in small groups.
- B. Utilization of clerical and stenographic skills to prepare materials for the congregation that are associated with the felt needs and problems of the group. Distribution of these materials between Sundays.
- C. Breaking the congregation into discussion groups sometime during the service under the leadership of persons who have had training in group dynamics.
- D. Revising hymnals so that the words of the hymns are meaningful to today's people. Some of the blatant usages of the 1880's are not in key with the contemporary idiom. We suggest that the therapy of music would be more successful if the diction were improved.
- E. Instead of recitation by the leader of a long prayer, we suggest a period of absolute silence during which persons are directed into meditation, requesting guidance, and seeking renewal of the courage to continue.
- F. There seems to be no place for the collection of money under the cover of a

choir selection. This business and necessary end of the church life should be accomplished in other ways.

- G. That before the scriptures are read, the leader shall explain where it occurs in the Bible, what it is as far as literary form is concerned, and relate it to the particular message of the day.
- H. That the leader is not expected to relinquish guidance in any crisis that touches the individuals he works with, and that he regard such crises as the particular area for his special training and services.
- I. That instead of choral music which is often not appreciated (do all members of the church listen to chamber music in leisure time?) develop a speaking choir which may present the vigorous, positive glory of such writing as the Psalms.
- J. That the aim of group work within the church be the release of the potentialities of all people in the long fight against ignorance and evil.

It will be obvious to the reader that the suggestions given in this paper are not of equal worth, nor may they be ones with which he will have sympathy. We do not suggest a hasty revision of the worship service. People in existing organizations are suspicious and resentful of change and the introduction of new practices. Frequently they are afraid to exchange what they have and feel comfortable with for what is promised. These changes should be a slow process; nothing but dissension would be accomplished if these things were done without group understanding and pre-planning. This is an area for some very skilled group engineering. Trained personnel must help along the slow, the fearful and the halt when they are ready to move. A gradual re-education of the public into the powers that they possess could release, we suggest, a vital spiritual life and answer for our times.

It is so simple. Were we agreed that the way to a better society was through the precepts of the church we could move with relative swiftness into better ways of thinking and living. We are not asking for a new interpretation of theology. We are asking an

exchange of symbol for reality, and an acceptance of the techniques that our educational leaders have made available to us.

It seems to us that our number was up as a civilization the instant the atomic age burst upon the calendar unless we exchange our way of life for one on a higher plane of human understanding. This does not demand any more than what we have of the skills of the intellect, but for a utilization of what we know about how people work in groups. It seems to the writers that thinking people are filled to the teeth with a democracy that betrays in practice what it professes to believe.

We conclude with the following quotation:

"What are the symptoms of disease when the methods being used by the group for reaching the goal are inadequate and yet cannot be changed? Social agencies, churches, and school as well as smaller groups often are bogged down with their means for reaching the group goal. Usually this happens because the method they are using to create a product is no longer a means but has come to be their end. This can be seen in many institutions which do things that are completely unreasonable but are defended as traditional, holy, progressive, or something else."²

SELECTED BIBLIOGRAPHY

- Cartwright, Durwin and Zander, Alvin. *Group Dynamics, Research and Theory*. Evanston, Ill.: Row Peterson and Company, 1953.
- Maier, Norman R. F. *Principles of Human Relations: Applications to Management*. New York: Wiley, 1952.
- Jaques, Elliot. *The Changing Culture of a Factory*. New York: Dryden Press, 1952.
- Strauss, Bertram and Strauss, Frances. *New Ways to Better Meetings*. New York: The Viking Press, 1952.
- Cantor, Nathaniel. *The Teaching-Learning Process*. New York: Dryden Press, 1953.

²Alvin F. Zander, "On the Symptoms and Survival of Senile Groups," *Educational Leadership*, February, 1948, p. 323.

- Romans, G. C. *The Human Group*. New York: Harcourt Brace and Co., 1950.
- Slavson, S. R. *Analytic Group Psychotherapy*. New York: Columbia University Press, 1950.
- Festinger, Leon; Schachter, Stanley; and Back, Kurt. *Social Pressures in Informal Groups*. New York: Harper and Brothers, 1950.
- Lewin, Kurt. *Field Theory in Social Science; Selected Theoretical Papers*. New York: Harper and Brothers, 1951.
- Haiman, Franklyn S. *Group Leadership and Democratic Action*. New York: Houghton Mifflin Company, 1951.
- Festinger, L.; Back, K.; Schachter, S.; Kelley, H. and Thibaut, J. *Theory and Experiment in Social Communication*. Ann Arbor, Mich.: Institute for Social Research, 1950.
- Festinger, Leon and Kelley, Harold H. *Changing Attitudes Through Social Contact*. Ann Arbor, Mich.: Institute for Social Research, 1951.
- Sherif and Sherif. *Groups in Harmony and Tension*. New York: Harper and Brothers, 1953.
- Sherif and Wilson. *Group Relations at the Crossroads*. New York: Harper and Brothers, 1953.

TWO MAGAZINES

- Human Relations*. Tavistock Publications Ltd., 2 Beaumont Street, London, W.1. — for Research Center for Group Dynamics, University of Michigan, Ann Arbor, Mich.
- Adult Leadership*. Adult Education Association, 743 North Wabash Ave., Chicago 11, Ill.
-

III

THE CHRISTIAN COLLEGE LOOKS IN THE MIRROR

RAYMOND A. SMITH

Professor of Religious Education, Greensboro College, Greensboro, N. C.

CAN A church-related college, by self-study, add one cubit to its stature? Evidently a great many of them think they can, or else why have some three hundred of them undertaken self-study projects since 1948? These colleges (Protestant and Roman Catholic) constitute a considerable block of the more than 1800 general colleges in the country. There are, according to press reports, 471 Protestant and 243 Roman Catholic colleges, making 714 in all or well over a third of the total. The recent conference on the Christian college at Denison University proved, both by the large attendance and quality of the program that, at least among Protestants, the church-related college and its future are live issues.

This present article grows out of (1) the writer's cooperation in a self-study program on his own campus (2) seminars and addresses which marked the culmination of the self study program and (3) the attendance of the writer at the first quadrennial conference of Christian colleges referred to above. In addition the writer has taught for nearly two decades in a Christian college and found himself more than once called upon to justify its existence both to those who could see no need for any kind of religious-sponsored college and also (strange to say) to some of the members and leaders of the denomination which created (and then forgot for a century) the institution in which he was teaching. It is gratifying to see that this particular denomination is now leading in the movement to rehabilitate and put upon a sound financial basis such of its colleges as it considers worthy of survival. There is an indication that more is to be expected of these colleges from their sponsoring churches than has been the case in the recent past. In short, to the secularist the church-related college is an impertinence; while to the ardent

religionist they are but a pale imitation of a Christian institution! They must be more than that now, if recent pronouncements are to be believed.

In the self-study project referred to above, a progress report was issued a year before the culmination of the study. In this preliminary report under the general topic of "Philosophy and Objectives" it was pointed out that in a Christian college there must be no conspiracy of silence with reference to a discussion of ultimates or any illusion of objectivity with reference to the courses that were offered. It was contended that neutrality in teaching is non-existent and that there is no use for the Christian college to pretend that it presents all truth from a totally disinterested point of view. But to have such a point of view in no way invalidates the intellectual claims of the college as a community committed to the search for truth. It was felt that the most nearly Christian college would be one where a Christian philosophy or orientation formed the whole basis of the administration and instruction and where there is the most complete loyalty possible to the practical implications of such a position. It is, of course, obvious that in the present divided state of Christianity the color and tone of each Christian college will reflect the particular traditions and interpretations of the sponsoring church as to what is of greatest significance in the inherited body of Christian truth which is the common possession of all.

In the preliminary report of our particular college the objectives were formulated in the following terms:

1. To teach the liberal arts and/or vocational subjects in an atmosphere of "aspiration and hope" where the student may avoid being subjected only to deterministic and mechanistic interpretations of life.
2. To provide courses where the story

of the Christian faith may be learned and the basic Christian philosophy of life may be presented.

3. To stress the Christian doctrine of vocation.

4. To provide a community of learning dominated by Christian principles which are reflected not only in the content of the curriculum, but also in the living witness of faculty and students.

5. To develop in all members of the college community a deep concern for a Christian social order and an intelligent understanding of their place in it, and also skills in effective social action.

6. To maintain academic standards which are equal, if not superior to, those of secular institutions. In a word "consecrated ignorance is still ignorance."

7. To exalt and defend the Church as the body of Christ—"the community of those who love and obey God."

Of the making of lists of the "marks of a Christian college" there is no end. It was felt, however, that the above principles stressed the central points as far as the philosophy of the Christian college is concerned.

Curriculum

Turning to the question of curriculum we can say that the movement for general education which is making considerable progress today is definitely favorable to the Christian college. Particularly the subjects of religion and philosophy can be (and should be) in the words of Dean E. C. Colwell "spread out through the whole course of study." Referring to the teaching of religion Dean E. C. Colwell said: "But religion has to be spread out . . . because it, like philosophy, is not segregatable. If you segregate it, it dies, it withers, it becomes awfully dusty. Religion ought to be in the study of contemporary society; religion ought to be in the study of our heritage. Religion ought to ask its questions with regard to the ideas upon which science operates. Religion ought to be all over the curriculum just as philosophy should be. It ought not to be a little capsule that you take in a special compartment. . . . A religion that is segregated is an ineffectual religion, it just doesn't amount to much in my judgment. I

believe the Christian college should welcome the general education movement because it gives the Christian college a chance to place religion where it ought to be in education. I know of no recent curriculum trend in America that promises so much for healthy, sound, sane treatment of religion in college education as the general education movement." (from seminar discussion, Greensboro College, Greensboro, N. C., 1953).

The point of view expressed in the above paragraph would doubtless find wide acceptance among those responsible for the operation of our Christian colleges. The idea has been expressed, however, by some educators that a college cannot be a Christian institution and a liberal arts institution at the same time. They believe that the aims of the liberal arts college, as currently conceived, are essentially inimical to the Christian faith. This view was expressed by W. Burton Easton, Jr. in the *Christian Century* September 12, 1945. Said he: ". . . to put Christianity into a liberal arts environment is to destroy the Christian faith, for then, of necessity, it can be presented as only one of many partial truths. . . . Even if it is made an important fragment, it is still a distortion of the Christian truth and places Christianity in a false light. Indeed it seems fair to say that a Christian liberal arts college is a contradiction in terms." If Mr. Easton's position should be a valid one, would this mean that we are confronted with the dilemma of having either the "Bible Institute" type of Christian education or the liberal arts college with no Christian faith? It is just at this point that much of the controversy over the distinctive province of the Christian college centers. There are important theological differences inherent in the two points of view. Perhaps the divergencies of opinion may not be entirely unrelated to the issue of immanentism versus transcendentalism, or to other theological or philosophical assumptions upon which different writers (albeit often unconsciously) rest their point of view.

Whatever we may feel or believe about these issues, it would seem that any college has an obligation to help the student achieve a religious outlook on life or, to use the words

of Douglas Knight, "convictions about ultimates which arise out of concrete events." In the case of the Christian college it would be especially those concrete events of Christian history out of which have come the fundamental assumptions of Christian doctrine and the ethics regarded as ultimate truth by the Church. But to be faithful also to the liberal arts tradition each college should make it possible for the student to see how people of other cultures have arrived at other "convictions about ultimates" which have risen out of "concrete events" in their history and have led them to a way of life which is foreign to that in which we live, but which, nevertheless, is worthy of our study.

Some Administrative Phases

Are there any principles of administration that it would be necessary to observe in a Christian college that would not necessarily have to be observed in one which made no pretensions to such a classification? Is there a community-consciousness that is distinctive? Will the operation of the institution reflect certain basic Christian assumptions with regard to such things as appointments based on beliefs and codes of conduct of faculty personnel, academic freedom, student-faculty relationships, provision for retirement, the use of people in the emeritus relationship, public relations and relations with the sponsoring body? In our seminar which was the culmination of the self-study program there was intense interest in these questions on the part of administrators, faculty and students. Everybody seemed to agree that, whether or not it was true that the Christian college excelled in these matters, it ought really to lead in implementing the Christian ethic in these realms. Some of the requirements of a Christian college, as regards its administrative policies might be:

1. Academic freedom that respects the purposes of the college and is not used to undermine its program. To "bore from within" is less than honest, whatever may be the rationale of such conduct.

2. A genuine concern for the highest welfare of every person in the college community — faculty, staff and students — that will find

expression in ways consistent with the dignity of each.

3. A democratic way of living and working which avoids both the authoritarian and the paternalistic extremes and which spreads the responsibility for the best functioning of the college throughout the whole body of members.

4. Looking at the administration of the college as a function, rather than a person or small group of persons. This would involve periodic evaluation of the on-going life of the community.

5. A sense of mission and of dedication on the part of everyone which will give meaning and value to the program.

Qualifications of Personnel

This topic has been touched upon previously but perhaps the matter should be brought to a somewhat sharper focus, since in nearly all discussions in which the writer has shared the group eventually gets around to it. Blueprints of a Christian faculty are legion, and range all the way from conceptions which are scarcely distinguishable from a church, up to those where everybody would be happy if "a little more religion could be pasted on somewhere." But extremes to one side, would it be too much to expect that nearly all, if not all, who are in positions of leadership should be Christians? Whether a few agnostics on a faculty would constitute a desirable counter-irritant to too much irrational piety is still a question that has not been settled in the councils of administrators! Prof. Robert L. Calhoun, of Yale, thinks it depends to some extent upon what sort of motivation the agnostic has. Is he an earnest seeker who has not yet found an answer he can accept, or is he somebody with a chip on his shoulder, parading his views in a negative and somewhat offensive way as opportunity offers?

Suppose a college administrator set down the requirement that all the faculty and staff should be convinced and witnessing Christians with a fair, if not good, understanding of Christian history, literature and theology. With the multifarious pressures that weigh down upon him from this accrediting agency and that, to say nothing of the paucity of candidates possessing the above qualifications,

what chance has the well-intentioned college president of fulfilling the expectations of those who demand that the institution shall be "Christian in fact." No, the implementation of the plans and programs being advocated in various quarters will have to wait for their perfection until a stream of applicants are coming from our graduate schools who have followed a course of preparation for the specific task of teaching in the Christian college. Signs are not lacking that some of our educational leaders have already envisioned a long-range plan by which people who are as good as the best, technically, can be trained also with the Christian point of view. It would be a bit more nearly accurate to say "trained" in their technical profession and "educated" in the Christian philosophy of life. This education would, of course, have to begin in undergraduate days, if not earlier.

Financial Support

The whole area of financial support is one of major importance for the bare survival, to say nothing of the expansion, of the Christian college. In some places the movement to impress churchmen with the importance of more solid and continuous support of these colleges is meeting with considerable success. However, the responsibility will have to be spread to the average church member if the movement is to succeed. Whether the movement to enlist the support of more wealthy business men and corporations in the cause of Christian higher education will produce sizeable revenues is not certain. This movement, which some one cynically referred to as "the shot-gun wedding between the Christian colleges and private enterprise," has yet to demonstrate its effectiveness. Some feel that broadening the base of the contributors will allow more freedom to the colleges. Some such plan as "a dollar per member per year" for the cause of Christian higher education offers hope. Extension programs and more frequent contacts of faculty members with the supporting churches can do a great deal. Perhaps it will come to be a not unreasonable requirement that candidates for teaching positions in Christian colleges should be able (and willing) effectively to represent the college in service projects to the churches!

A source of income derived from the payments of students (incidentally the largest single item of income in many college budgets) is one that depends on whether enough people who have the money to pay the fees believe that the college in question is offering something worth paying more for. When we consider the thousands of young people from church families that are registered at secular colleges there are only a few possible conclusions that can be drawn. These are: (1) They would like to have their young people go to a Christian college, but they feel they can't afford it. (2) They don't believe their children would get anything at a Christian college that they couldn't also get at a secular institution. (3) They can afford to send them to the Christian college but it doesn't offer what their children think they want. As to the first objection, widespread support on the part of the churches would enable scholarship aid to be forthcoming in a volume not now possible. As to the second, either the parents are mistaken, or the Christian college is not really offering anything superior (from a Christian standpoint) to that of the secular school. The third statement would seem to point to the need of the expansion of the Christian college into many fields not yet entered. The Christian student of agriculture or engineering ought to be able to pursue his studies in an atmosphere that would not only not be hostile to his religious attitudes and convictions, but in one where the total trend of the institution was favorable to such attitudes and convictions.

Whatever we may think about the possibilities of greater financial support for the Christian college, it is improbable that they can go on existing on "the crumbs that fall from the rich man's table," partly because the government has arranged to see that these crumbs fall in the proper place—and that they do fall! It would appear that the time has come for the church to assume the support of the colleges it has created. To support them, however, is not enough. They must be supported in a manner that will enable them to hold up their heads in the academic procession. If the church is not willing to do this it would be kinder to exterminate

nate them as gently as possible. It has already done this for a good many of them! But, as hinted before, the tide is turning to greater support and the future of the church-related college is brighter now than any time within the recent past.

Some Final Observations

Secular education has claimed that it makes no assumptions, but a closer examination will show that it does make them — though they may be negative. Theirs may be "the faith that there is no faith," but such a position ends in the condition described by George Buttrick and quoted at the Denison conference: "Modern man has tried the suspense of believing nothing, and because suspense is soon unbearable, he has ended by believing anything . . . modern man has no home, but only a succession of cheap lodging houses." What Norman Cousins called "the rise and decline

of existentialism" in a recent number of the *Saturday Review* served to remind us that there is a spirit in man which seems to impel him toward belief in something good and hopeful. He is not long content with negatives.

The Christian college operates in the belief that all truth is God's truth wherever, whenever and by whomsoever it is found; whether in ancient times or modern and whether by historian, scientist, artist, prophet or poet. It believes in an education that not only gives facts, but interprets them; that creates not walking encyclopedias and cynical intellectuals, but men and women inspired by great purposes. It attempts to give an education that "blows bugles at the gates of the soul" and bids men and women awake and fight for the establishment of God's rule in the world.

IV

THE EMERGING FACULTY CHRISTIAN MOVEMENT

PHILLIPS P. MOULTON

Lecturer in Religion and Higher Education, Union Theological Seminary, New York City

IT IS LIKELY that faculty members of the colleges and universities of the world are showing more interest in religion today than at any previous period in the last hundred years. In one recent month, for example, four denominations in this country sponsored intercollegiate meetings to explore means of making college teaching a Christian vocation.

One of the earliest calls for a contemporary faculty Christian movement was made by Visser 't Hooft of Holland, in his *None Other Gods*, published in 1936. Discussing the university, he emphasized the need to work out the implications of Christianity for the intellectual life, just as we do for the social scene. He declared that to counter the secularization of the university, "we need not only a 'Student Christian Movement . . . but also . . . very specially a Christian Professors Movement.' Intellectual stimulation for such a movement and specific suggestions for its implementation have been provided by Arnold Nash in *The University and the Modern World* (published in 1943).

Following Nash's leadership, faculty members in Great Britain soon formed a continuing fellowship, from which issued Sir Walter Moberly's notable volume, *The Crisis in the University*. In France, Germany, and other European nations, the opposition of secularist movements prompted Christian faculty members to examine anew the relation of religion to their respective disciplines.

Coordination for much of this activity was provided by the University Commission of the World's Student Christian Federation. Typical of several conferences, for example, was the one called by the Commission in Geneva during the summer of 1951. Concerned about the tendency of the university merely to reflect the thought patterns of society, professors from many nations called

for a genuine community of Christian scholars to grapple with this issue.

Spurred by these developments in Europe and by the threat of communism, faculty groups in Japan, India, and other sections of Asia engaged in serious conversations which found significant expression in a conference in Indonesia during the Christmas season of 1951. From a fresh point of view, affirming their independence of the West, the Asian leaders stressed the need for a "responsible university."¹

Such ferment on the international scene has given fresh impetus to a movement already under way in the United States. Several additional influences have converged to bring about an increased interest in religion among faculty members in this country. One such factor has been the new concern in the churches for Christian vocation. Another is the widely noted renaissance of religion among the intellectuals. Both of these movements have doubtless had an effect on the academic community. The increased vitality of theological discussion during the past two decades has also been reflected on the campus. Of equal import has been the growth of the ecumenical movement, which has led some faculty members who are impatient with denominationalism to believe that there may yet be hope in the church.

The faculty Christian movement finds its place as part of a wider trend towards according religion greater significance in the process of higher education. Educators sense the need for positive values to meet the threats of atheism and secularism. Many of them also appreciate the contribution of religion as an integrating factor at the heart of

¹See M. M. Thomas, ed., *The Idea of a Responsible University in Asia Today* (Available from WSCF, 156 Fifth Avenue, New York).

general education. Hence it is not surprising that during the last two decades provision for religion in both the curricular and extra-curricular aspects of higher education has definitely increased.²

The faculty Christian movement in the United States has been sparked by several non-denominational agencies. Prominent among these are the National Council on Religion in Higher Education and the Edward W. Hazen Foundation. These two organizations, along with the American Council on Education, conducted fifty-three faculty consultations in twenty-nine states in the years 1945 to 1948.³

In 1944 the National Intercollegiate Christian Council (now called the National Student Council of the Y's) created its Faculty Committee on Religion in Higher Education.⁴ This Committee has instigated national, regional, and local groups and conferences in which professors and staff members study the relationship of Christianity to higher education. In addition to making available such speakers as John Coleman and Kirtley Mather, the Committee has sponsored the publication of important reports, study outlines, and books.

Another Committee on Religion in Higher Education, related to the United Student Christian Council, pioneered in the development of small student-faculty study groups at both regional and local levels. A more recent development of signal import is the sponsorship by the Danforth Foundation of summer courses in "Christian Foundations for College Teaching." Full scholarships are

provided to faculty members who teach in fields other than religion and philosophy.⁵

The activity of such agencies has stimulated the various denominations to develop work with faculty members. The Lutherans have organized several intercollegiate as well as local study groups, particularly in Texas and the Mid-West. Since 1950, Methodist-sponsored faculty retreats and conferences have multiplied many-fold. For the past two years a college professor has devoted full time to helping the Division of College Work of the Episcopal Church develop an approach to the faculty. The Episcopal program, especially strong in the East and at the University of Chicago, has emphasized study of the historic doctrines of the Christian faith. Both Northern and Southern divisions of the Presbyterian Church are increasing their work with faculty, stressing that the mission of the church is to the whole university community rather than just to students. This conception is now shared by all of the denominations at work on the campus.

The aim of regional and national consultations is to foster the growth of local faculty groups, hundreds of which now meet regularly. At one university, for example, several department heads meet together, a faculty-student group gathers occasionally, and some of the professors consult regularly with the local ministers. Some local groups cut across confessional lines, such as the ones at Princeton and Beloit. Others are denominational in nature, as at the University of Chicago. Frequently both types exist on a single campus, as at Michigan State College. There we find a small Episcopal fellowship containing several members who are active in a larger interdenominational group.

Although denominational groups have proved their value, particularly in the case of the Episcopalians, it seems to the present writer that an ecumenical approach is generally more fruitful. A faculty member is

²This movement, taking place in all types of colleges and universities, is receiving special impetus in church-related colleges (both Protestant and Catholic) from the research-study project *What is a Christian College?* Directed by Dr. Raymond F. McLain of the National Council of Churches and supervised by a committee of the Association of American Colleges, this project has enlisted the active participation of over 300 colleges.

³See A. C. Outler, *Colleges, Faculties and Religion* (available from the Hazen Foundation).

⁴In beginning its work this Committee drew heavily on the experience of the New England Student Christian Movement, which had for many years conducted annual faculty-staff conferences.

⁵Also to be noted is the University Christian Mission, which convened a significant national gathering of key faculty and administrative personnel in May 1951. This was followed by several consultations on carefully selected campuses. The UCM has since decided to restrict its faculty work to meetings held in conjunction with the large-scale religious emphasis weeks it sponsors.

more likely to identify himself with his department in the university than with his denomination. Moreover, the number of faculty members concerned about religious issues is not always large enough to warrant division by denominations. An attempt to relate religion to a particular area of subject matter calls for the cooperation of all Christians in that field. In other respects as well, members of the Christian minority in a secular institution face common problems.

An encouraging feature of the emerging faculty Christian movement is the spontaneous bursting forth of interest in many different places. However, increasing activity, under the auspices of numerous agencies, has led to increasing confusion. In some instances, for example, consultants representing different national organizations have visited the same campus in successive weeks.

To consider methods of cooperation, the United Student Christian Council arranged two consultations of faculty members from many institutions. As a consequence, the Faculty Christian Fellowship (FCF) was formed in October of 1952. The FCF encourages members of the academic profession to examine their vocation seriously in the light of the Christian faith.

The Fellowship is now a "related movement" of the Department of Campus Christian Life of the Commission on Christian Higher Education of the National Council of Churches. In this relationship, it benefits from the administrative services of the Department, while maintaining its autonomy with respect to policy and program. Bound by no denominational or doctrinal limitations, it is distinctly a fellowship rather than a federation or membership organization. Yet it can be of greatest service when local groups and individuals establish contact with the national office. The FCF assists local and intercollegiate groups, promotes conferences, and helps co-ordinate the activities of the different agencies working with faculty members.

The purposes of the Fellowship are facilitated by a quarterly journal, *The Christian Scholar*, published by the Commission on

Christian Higher Education of the National Council of Churches. Although addressed also to students, administrators, and the entire "Christian community on the campus," this journal is beamed especially at faculty members. As a vehicle for intellectual communication regarding Christian vocation in higher education, it provides articles of quality, plus announcements and discussions of such events as the Convocation of Christian Colleges held in June, 1954.

What needs among faculty members does the movement exemplified by the FCF attempt to meet? The clearest need is for a knowledge and understanding of the Christian faith. The religious conceptions of many faculty members remain at the level of instruction received in Sunday School a generation ago. They want to learn what informed Christians believe concerning God, Christ, man, sin and eternal life. Although vaguely aware of the historical-literary criticism of the Bible, they are confused as to where that leaves us in the use of the Good Book. Amidst the welter of literature on religion, faculty members do not know how to choose wisely such limited reading as they can do. They believe there is an answer to the cynical professor, but until their own knowledge is more adequate they do not feel competent to discuss Christianity with either the cynic or the questioning student.

If Christianity is to be a live option *vis-à-vis* naturalistic and secular world-views, its adherents must know their faith. Faculty members are insisting that the basis of their movement must be the Gospel, rather than "a college president's rationale for religion in education" or "religion for the defense of democracy." They evince a genuine desire to be "lay theologians" who know what they believe and why.

Another function of faculty groups is to provide mutual help in personal religious living. The student Christian movement in this country has always recognized the importance of professors, but chiefly from the standpoint of their influence for good or ill upon the students. We are now coming to realize that faculty members are persons too, who need guidance and mutual sharing as

they seek to work and worship as Christians. How can one's faith be expressed in the life of the home? How can prayer become more real? What effect should one's faith have upon his personal relations with other faculty members and with students? As such questions are explored, the relevance of Christianity for practice as well as for theory becomes evident.

A third need which many faculty members feel acutely is for a Christian approach to the educational problems confronting them and their institutions. For this reason many faculty groups are studying "the crisis in the university." Some of them, following the lead of the WSCF, are analyzing the relationship of the university to society, giving special attention to academic freedom. Others are studying, for example, the problems and possibilities of inter-departmental communication.

Of particular importance is the necessity of relating religion to the different academic disciplines. Teachers are recognizing that their instruction reaches new depths when they take account of the Christian faith. They wish to deal adequately with the religious problems which arise in the student's mind as he takes their courses. Moreover, as faculty members relate the truths discovered in different fields to the Divine source of all truth, they help provide the needed integrative center to the many segments of knowledge found in the curriculum.⁹

⁹For teachers attempting to give religion adequate treatment in their courses, four books are especially helpful. *College Reading and Religion* (Yale University Press) is a careful analysis of the significance attached to religion in books commonly used for college assignments. In addition to the help it renders in the selection and preparation of texts, this volume deals effectively with some of the key problems involved in relating religion to the

The college teacher who seeks to make his vocation a Christian one soon recognizes that more than classroom teaching must be taken into account. Opportunities arise for personal counseling, for advising campus Christian associations, for speaking at meetings, and for opening up one's home to discussion groups of inquiring students. Faculty members frequently find real value in mutual study.

Christian faculty members are often inhibited in the expression of their beliefs by an awareness of their own ignorance of theology, by the fear of being considered unscientific, and by the open hostility of some colleagues. Such factors account for a statement recently made at Yale: "There is a large number of Christian professors who are not known as Christians." Membership in a genuine community helps faculty members overcome traditional academic reticence and speak out on issues where religious values are concerned.

The faculty member has a great influence in the university community—directly or indirectly, for or against religion. Christian professors, like other Christians, have an obligation to witness to their faith. They are finding that they can do it most effectively in association with like-minded colleagues.

major fields of thought. *Religious Perspectives in College Teaching* (Ronald Press, ed. by Hoxie Fairchild) is a symposium of fourteen provocative essays by outstanding authorities. *College Teaching and Christian Values* (Association Press, ed. by Paul Limbert) and *Liberal Learning and Religion* (Harpers, ed. by Amos Wilder) each contain fruitful chapters on the relationship of Christianity to different academic disciplines.

Significant Evidence

ERNEST M. LIGON, Ph.D.
Professor of Psychology, Union College

WILLIAM A. KOPPE, Ph.D.
Research Associate, Union College

The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 28, Nos. 1-2, January-February, 1954.

I. ABSTRACTS ABOUT LEARNING

The abstracts below suggest that learning is facilitated by verbal participation, reward, and group discussion. The finding by Montague points to advantages of some anxiety in some learning situations and to disadvantages in others. Perhaps these are helpful in our religious education procedures.

498. KURTZ, KENNETH H. & HOVLAND, CARL I. (Yale U., New Haven, Conn.) THE EFFECT OF VERBALIZATION DURING OBSERVATION OF STIMULUS OBJECTS UPON ACCURACY OF RECOGNITION AND RECALL. *J. exp. Psychol.*, 1953, 45, 157-164. — "The present experiment was designed to test the prediction, based upon Bartlett's findings, that labeling will improve the accuracy of retention." Two groups of 36 S's from elementary school were shown 16 familiar objects. One group was required to encircle and pronounce aloud the name of each object on a sheet of paper, the other group encircled the picture of each object. Recall and recognition tests were given a week later. Results indicated that the verbalization group was on the whole superior to the non-verbalization group. A significant interaction was found between the method of observation and the form (verbal or visual) of the recognition test. — A. K. Solarz.

511. PERIMUTTER, HOWARD V. (M. I. T., Cambridge, Mass.) GROUP MEMORY OF MEANINGFUL MATERIAL. *J. Psychol.*, 1953, 35, 361-370. — This is a test of a claim that group memory, such as of a family group, can be superior over that of any individual. The results, for a story (meaningful), showed some superiority, although not statistically reliable, of groups over individuals in both amount and speed of recall. Many details produced by subjects in isolation appeared later in group products; but also there were numerous other portions of the recall that were not logically derivable from individual member recalls. — R. W. Husband.

504. MONTAGUE, ERNEST K. THE ROLE OF ANXIETY IN SERIAL ROTE LEARNING. *J. exp. Psychol.*, 1953, 45, 91-96. — Three groups of anxious S's and 3 groups of non-anxious S's, 20 in each group, were given 3 verbal learning tasks varying in intralist similarity and association value of nonsense syllables. Each group learned only one list. Results found that anxious S's performed less well on the difficult lists, showed greater improvement and surpassed non-anxious S's as the lists became easier. Results were interpreted as due to the effect of drive level upon already existing response tendencies, their compatibility or incompatibility with the task. The Hullian theoretical framework was employed. — A. K. Solarz.

II. ABSTRACTS DEALING WITH CHILDHOOD AND ADOLESCENCE

These abstracts reflect a growing concern over the numerous theories of child rearing.

612. GARDNER, GEORGE E. CHILDREN IN CONTEMPORARY SCENE. *Child*, 1953, 17, 141-143; 149. — A picture of the present program in child care and some directives for its further development into a comprehensive nation-wide program are discussed. After citing the specific indicators of possible undesirable reaction, the author proceeds to list pertinent problems that could be solved and should be solved in the development of a comprehensive universal child-care program. — S. M. Amatora.

625. KANNER, LEO. (Johns Hopkins U., Baltimore, Md.) MENTAL HEALTH IN CHILD REARING. *Child*, 1953, 17, 116-117. — The discussion emphasizes the effects of parental attitudes. The literature puts too much stress on injurious attitudes and not enough on affection, acceptance, and approval. Parents are sometimes confused. There are parents who need individual guidance; their self-confidence must be restored. Any child has a good chance for satisfactory mental health, regardless of physical condition and IQ, etc., if he is accepted as he is. — S. M. Amatora.

654. WOLFENSTEIN, MARTHA. (*Jewish Board of Guardians, New York.*) TRENDS IN INFANT CARE. *Amer. J. Orthopsychiat.*, 1953, 23, 120-130. — An analysis of the content of the Children's Bureau pamphlet "Infant Care," shows that during the many editions appearing from 1914 until 1951 fluctuations in recommended procedures and some definite trends have been evident. In the last decade mothers have been told to behave with great tolerance toward the child's autoerotic impulses, his urge to suck, his soiling and wetting. But "changes in behavior too quickly superimposed on less quickly alterable feelings may fail to obtain the hoped-for results. The problem remains of how to help people to face the realities of human nature and yet to treat it gently." — R. E. Perl.

III. ABSTRACTS RELATED TO MATURITY AND OLD AGE

These abstracts point to a growing conviction that the aged have a contribution to make in society.

661. GUMP, MARTIN. OLD AGE AND PRODUCTIVE LOSS. *Bull. Menninger Clin.*, 1953, 17, 103-109. — Physical and mental loss connected with the process of aging can take the character of productive gain for the individual as a whole. "The human value of an individual may rise with his material decline." The aged person has more to contribute to human dignity and human wisdom than our society has recognized. The thesis is supported by observations on a number of individuals who, at an average age of 80 years, have maintained creative and productive activities in their various fields. — W. A. Varvel.

662. HAVIGHURST, ROBERT J., & SHANAS, ETHEL. (*U. Chicago, Ill.*) RETIREMENT AND THE PROFESSIONAL WORKER. *J. Geront.*, 1953, 8, 81-85. — Attitudes toward work have shown many variations in previous centuries. Different cultures have regarded work as to-be-avoided burden, as punishment for sin, as a way of serving God, and as a means to happiness. It is necessary to know to what meanings the individual attaches to work in order to understand the nature of his reaction to retirement. "In general, where the individual is offered a choice, he prefers to slow down or to take a lower level job in another work situation rather than to retire from work completely." — J. E. Birren.

666. PAYNE, STANLEY L. THE CLEVELAND SURVEY OF RETIRED MEN. *Personnel Psychol.*, 1953, 6, 81-110. — "Personal interviews with 483 annuitants from one to five years after they retired from six Cleveland industrial companies cast doubt upon some widely held notions about retirement. The findings indicate, for example, that retirement is not usually a difficult adjustment; that advance planning, hobbies, and keeping busy are not essential to everyone's happiness; that the stringencies of living on fixed incomes during a period of rising prices may be overrated; and that California and Florida are by no means universal Meccas for pensioners. The results suggest also that it may be possible before a man retires to predict with

some success his likelihood of satisfactory adjustment. The predictors might include such facts as his home ownership and the reasons for his retiring and such attitudes as those he and his family have toward his retirement." — A. S. Thompson.

IV. ABSTRACTS RELATED TO SOCIAL PSYCHOLOGY

Mead views the problem of birth control from her unique perspective as a student of many cultures.

699. MEAD, MARGARET. (*American Museum of Natural History, New York.*) SPIRITUAL ISSUES IN THE PROBLEM OF BIRTH CONTROL. *Pastoral Psychol.*, 1953, 4(34), 39-44. — The problem of birth control may well be called "the great religious issue of the modern world." On the side of human dignity it is noted that to reach full spiritual maturity parents must be free to choose between one course of action and another, and on the side of economic dignity control of population for the underfed of the world is an answer to poverty, hunger and disease. The dignity of the child is also to be considered when he asks "Did you want me to be born?" A child is entitled to be told that he is wanted in his own home by parents who welcomed him into the family circle. This is possible with either Catholic or Protestant parents who honestly want the children they have whatever they may decide about the use of contraceptives. — P. E. Johnson.

The importance of the family is stressed here.

801. EZZAT, A. (*Found U., Cairo, Egypt.*) THE FAMILY AND ITS SOCIAL FUNCTION. *Egypt. J. Psychol.*, 1951, 7, 13-24. — The social and character building function of the family has changed with its evolution. Among primitive groups it functioned as a mechanical binding force to which all the members of the family had to submit. Among the more advanced groups the individual member of the family is respected, has freedom to make choices and to assume responsibilities. — L. H. Melikian.

808. JANSEN, LUTHER T. (*U. Washington, Seattle.*) MEASURING FAMILY SOLIDARITY. *Amer. sociol. Rev.*, 1952, 17, 727-733. — Family solidarity is measurable in terms of specific types of interpersonal interaction which indicate a drawing together of individual members. 8 types of interaction were compiled and a five-item questionnaire scale was constructed to measure each, using responses of 52 couples and 180 individual married persons. Interrelationships between the 8 scales were uniformly high. With some exceptions, an inverse correlation appears between family solidarity, on the one hand, and the number and age of children, on the other hand. Solidarity is significantly lower in families which favor dominance by the wife than in equalitarian or husband-dominated families. Correlations of the scales with other measures of solidarity and estimates of validity and reliability are presented. — W. W. Charters, Jr.

BOOK REVIEWS

Guide to Community Action. By MARK S. MATTHEWS. New York: Harper & Brothers, 1954. 434 pages. \$4.00.

The author of this book is a practicing attorney, former national president of the Junior Chamber of Commerce, and currently chairman of the executive committee of a local chamber of commerce. When such a person has as his avocation, the study of improving the volunteer leadership of community activities and organization, we feel like saying, "The Lord be Praise!" The stir among the laity in the social and religious field has been more or less under way since the Renaissance. Within the last fifteen to twenty years this stir seems to have reached "boiling and steam proportions" and Mr. Matthews' book is Exhibit A of this fact.

Guide to Community Action says four things very positively — (a) Community self-sufficiency should and can be developed. (b) Leaders must and can be developed in the organizations of which they are a part. (c) All organizations within the community must be very much aware of the total community and must find ways to cooperate. (d) Leaders need help in what they are supposed to do, why and how, and the book proceeds to help them. Perhaps one of its best contributions is the many listings of resources and where they may be secured.

The ideals of the book and the confidence expressed in the results of community action are illustrated in this paragraph on programs pertaining to brotherhood.

"The Democratic ideal of the brotherhood of men of all races, religious, and national origins has found strong support in the practical, volunteer action of community groups. In continuing face-to-face relations on the community level, individuals are losing their prejudices, suspicions, and hostilities, and are finding a mutual understanding and increasing respect for the dignity and worth of one another, demonstrating that brotherhood need not be a vague, remote ideal, but a concrete reality to be attained in appreciable measure now."

Throughout, the book emphasizes the values of individual participation, careful planning and carrying out of plans, and that all groups have a contribution to make and should, therefore, be called upon for their resources.

The practicability of the book is demonstrated in such matters as (1) Officers and committees need to know their responsibilities; (2) Programs should be built upon need. (3) Specific programs are suggested in many areas. The author includes these areas — Community Arts, Sports and Recreation, Safety and Fire Prevention, Health, Welfare, Brotherhood, Religion, International Relations, Americanism, Education, Vocational Guidance and Rehabilitation, Labor-Management Cooperation, Conservation, Government, Community Development and National Security.

The chapter on religion and its place in organizational and community life has a good emphasis.

To the professional worker in the religious field, it offers nothing new. And for the layman, this chapter is very limited. He can find better books on working with others in the area of religion. But to have a chapter on religion in a book designed for all community leaders, with special emphasis upon intergroup relationships and mutual assistance is commendable, to say the least. The emphasis upon other organizations giving place to the religious note and cooperation with the churches and religious festivals is strong. Listen to this from the chapter on religion (p. 207), "Programs to stimulate the religious thinking, feeling, and action of citizens, to offer all citizens solace and opportunities for worship, and to give material and moral support to all churches should, of course, receive first consideration in community activities planning."

As in other areas a fine listing of resources is given, including those from Catholic, Jewish and Protestant sources. Apparently there is no attempt to evaluate various programs or source materials. He does, from time to time, set up basic principles, but apparently leaves it to the volunteer leader or organization to determine if the resources, programs and principles are in harmony. This last, while endeavoring to be democratic, does seem to me to leave a good deal of evaluation to persons who are often not prepared to judge. They will learn by experience if someone is at hand to help them evaluate the experience. Such a person is not always available in organizations in all communities. While trying to develop the leadership democratically, he seems to me to lose sight of the need for trained helpers for the volunteer worker. His book, of course, seeks to be that guide and goes a long ways. Books, though, cannot fill the need at this point.

There is a fine Appendix, including five fine contributions: (1) A yearly calendar by months indicating national observances, national weeks, etc. It is gratifying to find many of the religious national observances included. The national source of suggestions and the purpose of each observance is given. (2) Parliamentary procedure with a recorded meeting to illustrate. (3) Film resources. (4) A course in "effective speech" in sixteen practice sessions. (5) A splendid index.

My personal evaluation of the book is that (1) it is very practical for the volunteer leader. (2) It is a handy reference book of suggestions for officers and committee members, and should be on their reference shelf or table.

Its major weaknesses are (1) that it tries to cover so many areas, hence some are rather inadequately dealt with, (2) too little space is given to "how to work with other people," (3) too little on the methods of meetings. In sixteen pages, brief attention is given to such methods as panel, symposium and use of films. Good resources on meeting procedures are given for the person interested in getting more help.

One is impressed with the hundreds of sugges-

tions and reports that have been gathered into the volume. I plan to put it in my bibliography for the course on "Christian Community Leadership" and to recommend it to the officers of my service club. — *Frank A. Lindhorst*, Director of Christian Community Administration, College of the Pacific, Stockton, California.

✱ ✱ ✱
The Teaching Ministry of the Church. By JAMES D. SMART. Philadelphia: Westminster Press, 1954. 207 pages. \$3.00.

Most readers will tender this book an ambivalent rating while they recognize its importance as a forthright statement on significant issues in religious education.

Doctor Smart flogs the extremists in the practice of religious education and lashes the extremists in the neglect of religious education. So, left-wingers will like the book because it does its duty to the right-wingers but dislike it because they are accorded the same treatment; and vice versa. Moderates, for their part, will dislike the book because it leaves them out of the picture while they like it because it treats the extremists as they perhaps deserve.

A middle-of-the-reader in Christian education will surely inquire, "Who wrote the jacket?" It asserts that there has been a separation between Christian education and the church and that the book "assails religious educators for their failure to deal with this dangerous dichotomy." But the book assails the ecclesiastics, too!

The total effect on a general reader may be bad because "the present situation" is painted in blacks and whites. Actually, though, there has been a great body of religious educators who have sought to keep the program soundly within the framework of the church's organization, thinking, and mission. Similarly, there are theologians who have manifested genuine interest in the educational function. This is to say that many persons have been doing, within the limits of their powers, what Doctor Smart thinks, and rightly, that all should be doing.

The volume is properly described when we are told that Doctor Smart pleads for the teaching function to be regarded as an integral part of the complete ministry. We get our best clue to its general flavor when it is said that "James D. Smart is a leader of the theological revolt-and-renewal." To be sure, that slippery word "theology" is used here in so many ways that one finds himself having to stop and determine the particular meaning at the moment. Yet this is the general bearing of the treatment: there is an emphasis on the recognition of theology in religious education and perhaps secondarily, of education in theology. Forgetting now this common human tendency to overlook the moderates in dealing with the extremists, let there be grateful recognition that the author's intent is commendable and that someone needed to express the essence of what he has said with such force as he musters.

Further, beginning with Chapter V on "The Redefinition of the Goal," one can begin to underscore a long series of sound statements on "Basic Principles of Christian Education" (subtitle to the volume). Our use of the Bible is to be a "ministry of the Word." The Christian "growth of persons" is to be our emphasis. The Christian

home is to be taken into our purview, the public school, too. While there is a tendency to speak of ethical teaching as moralizing, although Christian Ethics is a branch of Systematic Theology, works are recognized as belonging, of necessity, with faith. Also, whole-hearted faith is more than the acceptance of a set of doctrines. All in all, we should shape our program so that we "provide for the growth of persons, in the most definite way, into the full faith and life of the church."

We have now a volume that, though it is small and will have to be introduced with care, can be the subject of stimulating study in a course on Philosophy of Christian Education. And it was a "Religious Book Club selection." — *Ralph D. Heim*, Professor of Christian Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pennsylvania.

✱ ✱ ✱
Jewish School Building Manual. By ISADORE H. BRAUN. Chicago: Board of Jewish Education, 1954. 32 pages. \$1.00.

In a compact little pamphlet of 32 pages, Mr. Braun has condensed his many years of experience as an architect in planning school buildings. It is a complete and very helpful guide to any committee that sets out to plan for a Jewish school building. There is really no reason why the manual should be limited to the Jewish field. Practically everything in the pamphlet is applicable to any religious school, Christian or Jewish.

Planning is based on function and a keen understanding of the uses to which the structure is going to be put. Too many buildings betray a complete absence of planning on the basis of function and of execution in accordance with available knowledge of the special requirements for Jewish building construction. It is in order to help avoid such errors that this manual has come to be written.

"The purpose of this manual," says Mr. Braun, "is to assist educators and school board committees in providing and planning the most effective religious school buildings that will suit their needs. It must be emphasized that this manual is not meant to replace the architect or educator but is intended to be used as a supplementary aid in planning for the religious school project."

A brief listing of only a portion of the contents is sufficient to reveal the scope of Mr. Braun's work: Study of Present and Future Needs; Site Requirements; Nursery Room, Kindergarten and Other Classrooms; Audio-Visual Aids; Auditorium; Library; Game Rooms; Noise Control; Sanitation; Furnishings and Equipment; Chalk Boards and Bulletin Boards; Clothing Facilities. — *Nathan Brilliant*, Director, Bureau of Jewish Education, Cleveland, Ohio.

✱ ✱ ✱
The Ways and Power of Love. Edited by PITTRIM A. SOROKIN. Boston: Beacon Press, 1954. 552 pages. \$6.00.

Forms and Techniques of Altruistic and Spiritual Growth. Edited by PITTRIM A. SOROKIN. Boston: Beacon Press, 1954. 476 pages. \$6.00.

These two volumes, published at the same time, are products of The Harvard Research Center of Creative Altruism, of which Dr. Sorokin is director. In *The Ways and Power of Love* the author sets forth: (1) his concept of love as the supreme

life energy, and creative power, in transformation of human character and relationships; (2) his view as to the structure of creative personality—a four-fold structure in which supraconsciousness is dominant; (3) the ways of altruistic growth, including both the "low-grade" forms of ordinary man and the "high grade" products of supraconsciousness; (4) twenty-six techniques effective in varying degrees and in different situations, for influencing altruistic growth; and (5) the supreme role of the supraconscious in enabling mankind to move from Tribal Egoism to Universal Altruism.

The second book is a symposium of thirty-three writers edited by Dr. Sorokin. Fourteen of the twenty-eight chapters are discussions of Yoga techniques of self-discipline and ego-transcendence. Two chapters are descriptions of communal groups—the Brothers in Paraguay, and the Mennonites. Five chapters are studies of specific problems in transforming inimical into amicable relationships. In his preface to the Symposium Dr. Sorokin says that these two volumes "lay the foundation for a new Applied Science of Amitology, a science of moral and spiritual education."

In reviewing these two large volumes four primary questions are raised: (1) Are there uncritical, perhaps mystical, presuppositions regarding the supraconscious, creative life energy, intuition, enlightenment, and love, which confuse the findings of this important study and discount its scientific aspects? (2) Are specific characteristics of love, hostility, and their relative operations, smothered by continual reference to general abstract terms and formulae, such as the slogan "hate begets hate—love creates love"? Are the complexities and resources of human interactions lost sight of in the exaltation of a mystical supraconscious solution? (3) Is there a totalitarian view that belittles the individual and his developmental capacities, presenting a vague ideology of a superhuman power to which all must surrender or face extermination? Do the heroic examples of Yogi, monks, and members of communal brotherhoods support this view as they use techniques and disciplines to subdue the normal resources of man and make him a mere instrument of an outside power? (4) Do the conflicting ideas of these findings necessarily hinder a better integration? Are hate and love absolute states, or relative achievements? Are ego-centered and ego-transcending the only alternatives or is ego-maturation a truer possibility? Is supraconscious a needed additive to a description of human personality, or are there degrees of spiritual insight and attainment? Does the respect for all persons advocated in these studies imply a larger faith in developmental capacities and education based on enlarging and refined experience?

In his analysis of the characteristics of love Dr. Sorokin deals with the religious, ethical, ontological, physical, biological, psychological, and social aspects, emphasizing his belief that love is the universal creative energy. He also describes what he calls the five dimensions of love—intensity, extensity, duration, purity, and adequacy, illustrating how it will appear in combining forms. Though love is assumed to be the mainspring of life the author finds it operating in good order in only a very few persons. At present he says "love is produced haphazardly side by side with hate and its

varieties." In fact he does not expect love to function except on a "low grade" level in ordinary persons who use their physical and mental resources. It is only when the ego is transcended, and a "supraconscious" controls, that love will operate in any full sense. This point of view is expressed in the author's picture of a four-fold structure of personality, (1) the biologically unconscious, or subconscious—the automatic reflexes, (2) the biologically conscious—the energies, roles, and egos, (3) the socio-culturally conscious—socially patterned thoughts, norms, values, and activities, and (4) the supraconscious. He admits in several places that "the supraconscious is known very little," and in his final chapter he says, "From the preceding chapters we already know that the supraconscious is undescrivable in any words, and undefinable by any concepts." It is a strange admission when this hypothesis affects so much of his interpretation of human behavior. Seeking to explain what he means, he first identifies the supraconscious with *intuition* as demonstrated in arithmetical prodigies, outstanding scientists, inspired poets and artists, and in a few philosophers and religious leaders. Then he links it with superhuman power associated with concepts of the divine as God, Jesus, the Holy Ghost, the Absolute, the Nameless Love, Buddha, Tao, Vishnu, and other cultural deities. He says all people have it at special times, and it is at the root of all moral and religious norms and actions. It is to be achieved by a complete surrender of the ego, an ego-transcendence such as is demonstrated by the Yogi. There are various techniques which seem more effective than others for producing this hypnotic mystical experience, and for perfecting its operation. Only a few heroic figures seem to have mastered the techniques and shown the superior qualities of altruistic behavior, and Dr. Sorokin confesses that the heroic techniques are "inapplicable to the rank and file."

Thus we have two conflicting assumptions regarding the possible workings of love and altruism in human beings. One is a weak faith in the ordinary man's capacity to appreciate or to grow in loving qualities. The other says that only a few worthy examples of individual love are found, and "few social groups or institutions have contributed a great deal to the production of love, and to its improvement." "Most groups tend to generate a relatively weak, impure, shortlived, unextensive, and inadequate current of love." The other view finds a mystical supraconscious avenue, but this is "a postgraduate system accessible only to creative Ph.D.'s of altruistic love." Some people are born with a "lucky package" and yield to the superhuman influence more readily, but others have to struggle and discipline themselves to become worthy of divine infilling. Even when illustrated by exceptional altruists supraconscious seems to be like magic uncertain and spasmodic.

In spite of a pessimistic philosophy as to the developmental capacities of human beings Dr. Sorokin and his colleagues have worked out a series of twenty-six techniques which may help to improve human relationships. Yet he warns that even these have their dangers for, "like many other instrumentalities, most of the technique of modification of human behavior can be used for good

as well as bad purposes, for altruistic as well as egotistic change." He regards it as a "miracle" that an overwhelming majority of good neighbors and a number of outstanding altruists have been born and raised in an ordinary socio-cultural environment. He expects the average person to "climb only a few steps on the ladder of moral perfection."

Yet in the Symposium several reports of progress are given without any presupposition of a supraconscious. Allport in his review of methods used to change ethnic attitudes for the better, states that they "blaze a trail of progress." He mentions and evaluates legislation, formal educational methods, contact and acquaintance programs, group dynamics, mass media, exhortation, and individual therapy. Hyde and Kandler discuss the vital factors in successful psychiatric nursing. Thompson considers the possibilities in use of good deeds, Moreno gives illustration of the use of psychodramatics, and varied role-taking. Lunden tells of small group therapy among prisoners. All these cases and others that are reported, including some of those given by Dr. Sorokin, indicate resources in human personalities, and in the educational procedures which are being developed through many experiments, and which do not depend upon mystical addenda for effecting desirable changes toward friendly interactions of people. The complexity of life is recognized, and the need for multiple methods and persistent efforts is stressed repeatedly.

The suggestions from these studies for those educators who have faith that mankind is not due for early extermination by his own follies, and who see lines of progress in a world of increasingly difficult interrelationships, may be summed up briefly: (1) The meanings of general abstract terms such as love and hatred need to be continually related to specific situations which illustrate the relative achievements of persons of different age levels, and of different resources, in meeting different problems. (2) Examples of what are called superior forms of behavior need careful examination to discover whether certain qualities, or virtues, are attained at the expense of others which should be given like attention for a well-rounded responsible social life. This is true both of individuals and of groups. The concepts of ego, individual, democracy, social, and personality need careful study. (3) The principle of beginning with people where they are, adapting educational procedures to developing capacities and critical needs, is good common sense. Northrop deals with this in his suggestions as to using anthropological studies to guide in making world laws. Several references to needed education of children and adolescents in this area of social interaction emphasize the necessity for better understanding of how immature minds learn. There is a serious danger of trying to impose ideologies, and to implant abstract virtues by mystical rather than realistic means. Love is an exceedingly complex phenomenon even if it is called a basic form of creative life energy. It does not flow like a stream, but grows slowly through varied experiences and discriminatory actions. (4) The need for respect for every person, and the appreciation of people of different cultures and life patterns, calls for careful studies of both positive and negative kind. The perfect man

is not an automaton, and the best social order is not conformity to a totalitarian authority. Respect implies freedom for personality growth, but freedom with social responsibility. It implies recognition of specific adjustment in the total process of living. (5) Research groups such as this at Harvard, set in a community of scholars, suggests that many different men may make contributions to the better understanding of how human nature develops, and how educational procedures may stimulate growth without destroying individual initiative and creativity. They can encourage experimentation along specific lines, and weave together the findings of different groups in all lands. The United Nations in its various projects has revealed wonderful resources and ready responses for cooperative work. (6) Many means of exchange of ideas should be developed, both technical and popular. Only a few people will buy or read large expensive books. Many important experiments and successful projects are lost sight of, due to lack of practical means for making them available and attractive to people interested, or that could be interested, in furthering the objectives considered in relation to human interaction in limited and worldwide problems. — Ernest J. Chave, Professor Emeritus, University of Chicago, Chicago, Illinois.



Quakers and Education, As Seen in Their Schools in England. By W. A. CAMPBELL STEWART. Chicago: Alec R. Allenson, Inc., 1953. 320 pages. \$5.00.

This is a book by an able English Professor of Education who is not a Quaker but who has set himself to track down what, if anything, is distinctive about the Quaker contribution to education. He has done it by an examination of the history of the leading English Quaker preparatory schools: Ackworth, Ayton, Bootham, The Mount, Wigton, Leighton Park, Sibford, Sidcot, and Saffron Waldon with some notice of other Quaker educational ventures that have come and gone. He has also visited these schools repeatedly over a five year period and has checked his historical researches by observation with contemporary practice, and has conferred repeatedly with the present leaders of Quaker preparatory education in England.

The result is an interesting study that concludes with certain crucial issues that he believes these schools are faced with: Shall they accept a common central board and a federal status under some central Quaker administration? Shall they in this form prepare themselves to solicit State aid in meeting their ever growing expenses of operation — expenses that have set the heavily endowed private universities like Oxford and Cambridge into meeting sixty per cent of their budgets by such aid since the First World War. Can they persuade the State to give such aid without changing their attitude toward the State and being willing to show what a valuable constructive minority they are in its plurality of independent institutions even when they may not readily conform to its will in all areas? If they should succeed in convincing the State of the case for this aid and receive it on the impartial terms which the universities have until now received it, could they in the long run preserve the integrity of their Quaker tradition which puts service to men and to God above the more

parochial loyalties of abject service of the State even in situations of national emergency? These form some of the queries in the conclusion that will have a familiar ring to those who are struggling with the problems of how to keep the integrity and inner character of a thousand American institutions of private secondary and college education and yet to keep them from raising their costs until they price themselves out of the reach of all but a money-favored group. The study itself is a mine of useful information on the genesis and growth of these schools historically. The quest of the genius of the English Quaker schools however is too heavily flavored with the doctoral dissertation approach to be wholly satisfying. This genius the author finds to be reflected in the way the schools mirror such basic Quaker tenets as: George Fox's declaration that there is "something in men that is not of flesh or of dust or of earth or of time but of God"; or the Quaker rejection of Millenarianism with Fox's "Christ is already come and doth dwell in the hearts of his people"; as well as the Quaker rejection of the extreme Calvinist views on human depravity without running into the opposite extremes that the romanticism of the ultra progressive schools of our own day espouses. He also finds some of their uniqueness in the way in which they use the meeting for worship with its silent waiting on God as a part of the educational process. He sees it also reflected in the way in which Quakers took on the sciences, especially those in which studies of natural history in the local scene were to the fore. He sees it in the ready way they adopted geography as a background for their concern for men and women and children everywhere because of their views of the indwelling God and his universal operation, and he sees it marking once again their approach to the use of manual work which dignifies the lot of all men, and later in encouraging participation in relief and philanthropic work as a part of the educational process and a drawing of children into an ever greater sense of concern for others.

After this has been said about his presentation of the essential genius of the Quaker schools, it must be noted that the central theses of the book would seem to be that these schools are not really unique. They served their own religious group in building up their youth to be members of the in-group during the period when the Society of Friends was trying to cut itself off from the world to keep its inner purity, but after 1860 when the Quakers began to relax this separatist focus and had been brought into closer touch with the world about them, these schools become more and more like those around them, until at present they represent very well-run schools which stand on middle ground between the ultra-progressive schools and the more reactionary classical British "Public Schools." The real weight of the evidence is marshalled both in the earlier and later periods in pointing out how the social and secular forces have modified if not transformed the religious factors involved until these schools finally have become "public bodies," with some flavor of their own to be sure, but at bottom less different by far than Quakers themselves would lead us to believe, and hence schools that might well face the ques-

tions about public assistance that have been raised earlier.

The book has many flashes of disturbing frankness where Quakers see themselves in mirrors that they may well ponder. Is the social consciousness that these schools beget only developing "consciousness of being Quakers in a non-Quaker world"? Is it true that Quaker school civic studies up to the end of the First World War "were based on the ideal of service to persons and showed little grasp of social and economic factors?" Is it true again that, "Many individual Friends from these schools became discerning and acute social workers who saw the large political issues emerging, but Quakers as a body have remained an enormously active group of people who are interested in persons and who treat political groupings with care and distaste."

Quakers can take a good deal of this kind of quinine, if it is true, and can profit from the medicinal effects of its bitterness, for they have been fed on too sugared a diet of commendation in recent years. Yet throughout the book there is a feeling that there is a kind of a piecing together here of bits and scraps and of facing in the historical background of the period and that beneath it all the thing was synthetic. I think that this book will therefore be more useful to Quakers than it will be to those who wish to learn the Quaker genius. For that, they must still turn to Howard Brinton's able Pendle Hill pamphlet *Quaker Education in Theory and Practice* (1940) and to his sections on Education in his current *Quakers After Three Hundred Years*. There the inner principle of what is being striven for is interpreted from within and done with a surety and a sense of being done from the middle outwards instead of as a box is built, from the outside inwards. This book can however bear eloquent testimony to how far Quaker practice was and is from this inner principle and show how much Friends still have to do before they have evolved a pedagogy that is a true vehicle of their inner genius. And for this the Society of Friends can be more than grateful to Professor Stewart for this fruit of such an extensive research.—*Douglas V. Steere*, Haverford College, Haverford, Pennsylvania.

A Historical Approach to Evangelical Worship. By ILION T. JONES. Nashville: Abingdon Press, 1954. 319 pages. \$4.50.

Fortunately one does not have to agree with a book in all details to appreciate its scholarship and integrity and recommend it to thoughtful readers. Dr. Jones has done a superb job, on the whole, in setting forth a definitely Protestant approach to the principles which should be observed, or at least clearly understood, by every leader and teacher of public worship. The book is vigorous and lucid, and, given its premises, drives through toward wholesome and inevitably logical conclusions. It represents a type of Protestant thought which is a valuable counter-balance to the oversentimentalization of blind traditionalism sometimes found in this area. It allows no fussy medievalism or false liturgical authoritarianism to embarrass its convictions as to what worship practices and ideals are historically and theologically appropriate, or inappropriate, for Protestant churches. It represents a

kind of liturgical neo-orthodoxy on guard against the creeping medievalism which is always a possible danger when we try to enrich our services with materials not indigenous to Protestantism!

Never-the-less the book lacks something. It is just a little too logical! The approach to worship problems needs to be psychological and emotional as well as scholarly and historical. The author writes as a lawyer might write, but fails to analyze his problem with the sympathy of a teacher or the understanding of an artist. Perhaps he needs to live with young people in their summer camps as they create services and worship centers to fit their felt needs. He might then make room in his thinking for an altar, with a dossal of mystery behind it, with lighted candles and a cross upon it, not as rivals to the pulpit but as comrades and fellow symbols also capable of Protestant interpretation and all together testifying to a total Christian gospel of beauty, sacrifice and consecration. Adequate worship should present them all to youth as channels of devotion.

All symbols have to be interpreted, and these can be given modern Protestant values in the minds of youth. They are not necessarily medieval or Roman Catholic. For example: In the Congregational church I now attend we have a central communion table, which we call an altar. It sets back against a dossal curtain in the divided chancel and has two candles on it. The processional is by a vested choir led by a young man carrying a cross, and in it march two acolytes, young men in crimson gowns with white surplices. One carries an American flag and the other a so-called Christian flag. Then comes the choir and, after them, last of all, the pastor in a black gown—a real climax after all the color that has gone before!

At first I reacted unfavorably. It was too big a jump from the severity of Puritanism. Then I began to think of Pastor John Robinson's counsel about being open-minded to new truth. I remembered that in our community church very few were originally Congregationalists. Some were from churches of more liturgical traditions. These worshippers saw each Sunday symbols that were meaningful to them and which could be given constructive worship values for all of us. Such a service could be a really creative adventure in ecumenicity!

This book, however, will be a comfort and should renew the independent courage of pastors in churches where the older pulpit-centered design cannot be changed without doing violence to the essential architectural integrity of the building. Kipling said "there are nine and sixty ways of constructing tribal laws—and every single one of them is right!" By the same token there is probably more than one possible pattern for the architectural setting for Christian worship!—*Albert W. Palmer, 1587 Morada Place, Altadena, California.*

Today's Children and Yesterday's Heritage. By SOPHIA LYON FAHS. Boston: Beacon Press, 1952. 224 pages. \$3.00.

Once again Mrs. Fahs stimulates our thinking about children as they really are. In clear-cut contrast she presents the old ideologies, old moralities, old Biblical interpretations with today's interpretation of living aided by understandings of anthro-

pology, changing cultures in society and man's understanding of self in relation to others.

Teachers and parents will find this book follows a "natural way of encouraging a child's spiritual growth through accenting and dwelling on his own significant experiences." Mrs. Fahs shares the conviction throughout "that vital religion must be a personal creation rather than the gift of society to the child, or a body of beliefs accepted because authoritatively revealed." She recounts in each chapter actual experiments of taking the child's own questions at their true and deep worth such as, "Who am I," and "What is everything about?"

The opening chapters "It Matters What We Believe" and "It Matters How We Gain Our Beliefs" challenge religious educators to rethink their own theology before they attempt to guide children in their search for a faith to believe. The author defines "one's religion as the gestalt of all his smaller specific beliefs. One's faith is the philosophy of life that gathers up into one emotional whole all the specific beliefs one holds about many kinds of things in many areas of life."

Mrs. Fahs urges the reader to analyze the results of exposing the children to biblical material before they are mature enough to understand its meaning for man in relation to God and his fellowman. "Creative religion has been dependent on the emergence of individuals or groups who could face directly for themselves the problems of existence, who penetrated courageously the forms and rituals, who believed the truth had not been finally delivered." Today's children acquire their beliefs by receiving and accepting what has been "said by them of old," or through thinking things out for themselves.

This book is a stimulating synthesis of the physical sciences, psychology, psychiatry, anthropology, sociology and modern education as they relate to the "child's spiritual development which grows according to a certain schedule of emotional flowering."

Chapter IV gives recognition of young children's natural curiosities of the major events of existence, birth, sex, and death; children's fascination of the large forces of nature, and their awe of time; all these are the seeds of religious sentiment.

Readers may not agree with the author's theological views of the old biblical concept of the story of salvation versus the Bible as newly interpreted. However, these chapters will challenge one's thinking and lead one to analyze his own concepts.

Today man needs to learn new ways of relating himself emotionally to other persons. We profess democracy and proclaim brotherhood but lack the tools of achieving these ideals. To achieve an international and interracial community of goodwill we shall need to guide children in developing emotionally healthy personalities and create an emotionally healthy form of society.

Chapter XI "The Art of Group Leadership" urges teachers to enter with the children the "intimate process of mutual discovery and learning rather than promulgating beliefs of a particular religious society." The writer shares many actual experiences that she has had with children in which they were finding out, thinking and feeling

for themselves, and were growing by means of their own experiencing.

A helpful analysis is given of what children shall study in their school of religion. The oneness of "religious knowledge with all other knowledge indicates to us the scope of a religious educator's task." If Jesus' definition, "to find life and find it abundantly" is accepted, the religious quality of exploration of any subject, any phenomenon, anything may be the starting point of study.

Mrs. Fah's closing chapter on Worship shows us the dichotomy between the services of worship and the classroom approach to learning. There is not only a contrast of educational philosophy but a contrast of theologies. Children need to discover ways of expressing their wonderings and thoughts in their own experiences of worship. How we pray in worship also needs to be reconsidered. "Our new cosmologies, our new moralities, our new hope of world brotherhood — will give us new songs to sing, new experiences to celebrate, new depths of feeling to explore, and new devotions to fire our zeal." Readers will be enriched by this thoughtful sharing of the author's adventurous experiences with children in searching for ways to bring religion into the wholeness of life. — *Dorothea K. Wolcott*, Professor of Christian Education, Findlay College, Findlay, Ohio.

Minorities and the American Promise. By STEWART G. COLE and MILDRED W. COLE. New York: Harper & Brothers, 1954. 319 pages. \$4.50.

"Social change is in the saddle riding mankind. The relations of man to man and nation to nation are grossly disturbed throughout the world. . . . Human beings universally are stunned and confused by the present-day unfolding of events" (p. 1).

This book "is concerned with human relations in the open community and the nation, where interpersonal and intergroup teamwork are a prime necessity for the survival of a free people" (p. 4). In this area six issues are seen as symptomatic of human-relations problems facing Americans as Americans: insecurity and fear, the limitations being imposed on freedom, the testing of American loyalty, inter-faith conflict, and the dilemma of "the schism between the daily practices and the basic beliefs of the American people with respect to human relations" (p. 4).

Out of long experience and years of study in the field of intercultural education Stewart and Mildred Cole have brought together a wealth of research findings in the field of human relations and have attempted to fashion a philosophy and a program for an American way of life which would "provide for balancing the extremes of social diversity and unity and indicate ways for resolving the dilemma between American creed and deed" (p. xiii).

Part I is an analysis of American culture. Part II examines the dynamics of human relations as they are seen operating in American life. Part III presents a philosophy of human relations for a multicultural society. Part IV attempts to spell out the implications and the application of this philosophy in the fields of social issues, education, civil rights, and international relations.

The Coles believe that the American way of democracy rests upon the foundation of respect for moral law which contains the twin tenets of belief in the dignity of man and confidence in the perfectibility of human relations.

From this recognition of moral law arise the ethical values of human freedom, social responsibility, and a balance between them. "A free and responsible citizen" will be "self-reliant, cooperative (informed, sensitive, loyal, and world-minded in his human relations)" (p. 176). Only socially mature persons can be effective in human relations.

The authors reject the principle of "Anglo conformism" and suggest that the principle of "the melting pot" and of "toleration of pluralism" are not adequate solutions for our diversity. "A multicultural society needs a more comprehensive conception of democratic human relations" (p. 153).

How is this socially mature, free and responsible democratic citizen to be developed? How is this citizen to change his society? The Coles believe that problems in human relations can be solved and that mature persons can be developed. They believe that "a social-minded person faces problems in human relations intelligently, and enlists in cooperative efforts to resolve them" (p. 119). Thus they assume that there are enough mature persons who have the intelligence and the good will to begin to resolve the conflicts between persons and groups which are patterned into culture itself.

Social maturity in personality is to be achieved first by meeting as far as possible the fundamental biopsychological needs of every person, thus preventing the development of conservative, authoritarian, or submissive types, second, by facing and resolving the dichotomy between American ideas and practice, and third by removing the blocks in American life to maturity through multiple action techniques such as therapy, education, individual action, problem solving devices, sharpened sanctions for maturity, "practice" of democracy in groups, and leadership.

Here is no program for the faint-hearted or the impatient! Some will attack this as a religion of democracy, some as "scientism" in human relations, others as "naive liberalism." However the religious person who takes seriously the commandment to love God with all his being and his neighbor as himself will find this to be a book which may challenge the idolatry of making absolutes out of our particularities. The Coles have laid their finger on one of the sore spots which weaken modern society. Their prescriptions for treatment can not be taken lightly if the patient is to survive. — *Paul B. Maves*, Department of Religious Education, Drew University, Madison, New Jersey.

They Live What They Learn. By HELEN G. TRAGER and MARIAN R. YARROW. New York: Harper & Brothers, 1952. 392 pages. \$4.50.

At first glance it might appear that this book would be of no interest to the person whose concern is religious education. Surely this is just for the person who makes intercultural education his hobby. Nothing could be farther from the truth.

Religious educators will do well to read and to ponder the implications in this book.

They Live What They Learn is the report of what happened in a three year research project carried on cooperatively by the Philadelphia Public Schools; the Bureau for Intercultural Education; the Research Center for Group Dynamics, and the Philadelphia Fellowship Commission. Responsibility for the administration of the project rested with the representatives from the Bureau of Intercultural Education while responsibility for the research design was carried by the Research Center for Group Dynamics.

In this project an attempt was made to discover when prejudices start, how they are learned, whether or not parents and teachers are aware of any responsibility in this area, and how democratic attitudes can be taught effectively. The objective of the project was "... to help teachers to develop in young children the attitudes and behavior basic to democratic living."

The project involved fifteen teachers; one kindergarten, one first, and one second grade teacher from each of five public schools. The first year was given to building an effective teacher group, the second year to a survey of pupil attitudes, and the third year to an attempt to change social perceptions and attitudes of first and second grade children.

It was discovered that young children are aware of differences between racial and ethnic groups and that they have already learned the patterns and values of their culture, contrary to the popular belief that young children have no prejudices.

Again it was forcefully shown that "teachers are in a key position; they are the 'gate-keepers' in the process of social change. In a large measure they determine, personally, the kinds of values and attitudes which will be communicated to children, day after day and year after year" (p. 352).

Another finding of great significance was that "belonging to a group of teachers who are working toward a common objective diminishes personal responsibility and anxiety, increases understanding through sharing points of view, and can result in greater achievement than is usually possible through individual effort" (p. 355). Teachers had to be changed personally before teaching could be changed. "The present emphasis in teacher education on techniques, skills, or 'know-how' must be shifted to teacher values and 'know-why' (p. 361).

If these things are true it is borne out again that the early years of a child's life are of crucial importance in shaping the values and attitudes which he will hold all the rest of his life. And does it not remind us again of the size of that stake parents and religious educators have in the public school? Finally, who can escape the implication that social change involves personal change, and that this involves a fellowship and a group process, and face-to-face relationships? — *Paul B. Maves*, Department of Religious Education, Drew University, Madison, New Jersey.

The Birth of Christianity. By MAURICE GOGUEL. New York: The Macmillan Company, 1954. 558 pages. \$7.50.

This is a welcome volume, following Goguel's

excellent *The Life of Jesus*. A third volume is yet to be translated, which will form a trilogy entitled, *Jesus and the Origins of Christianity*. Wherein volume one discussed problems about Jesus in the gospels, this second volume deals with the post-resurrection story as told in the Book of Acts, showing its emergence out of Judaism's backgrounds, and interpreted through Paul's letters, especially as related to the Jewish-Gentile controversy; its meeting of the situation as reflected in Deutero-Paulinism (a term applied to cover the forms of Christian thought most widespread after A.D. 70, and particularly found in the Pastoral Letters, Ephesians, and Synoptic Gospels, Acts, and 1 Peter). The latter part of the volume moves into the interpretations made by the Fourth Gospel, Hebrews, Revelation, the general letters, and some of the more prominent non-canonical writings (such as the Didache, Clement of Rome, Ignatius).

Goguel says that "Christianity is not the religion preached or taught by Jesus. It has for its content the drama of redemption accomplished by his death and resurrection. It depends therefore upon a sacred history culminating in the fact of the resurrection." As in the volume on Jesus, this treatise deals carefully, scholarly, and constructively with problems of the early church (such as the resurrection, the Jerusalem church, Stephen and the Hellenists, the church at Antioch, the heresies).

As a person reads this volume by Goguel, he sees both a very able New Testament scholar and a careful church historian; he views also a scholar who shows a touch of reverence at times in his literary touch. This volume along with those of McGiffert, Craig, Enslin, Lietzmann, and Loisy provides an excellent set of interpretations of the early church. Goguel's *The Birth of Christianity* will long stand as one of the best books in this realm of literature on the early church. — *Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College.

A Way of Survival. By ARTHUR W. MUNK. New York: Bookman Associates, 1954. 164 pages. \$3.00.

Perplexing Problems of Religion. By ARTHUR W. MUNK. St. Louis: Bethany Press, 1954. 176 pages. \$2.75.

It is not often that one author publishes two books almost simultaneously, from two different houses. The Associate Professor of Philosophy at Albion College has accomplished this feat.

Although the two volumes deal with quite different subject matter, there is an affinity between them. Indeed, *Perplexing Problems of Religion* might be said to set forth Dr. Munk's theological and ideological structures of thought, while *A Way of Survival* is an application in one special area of the fundamental theses to which he adheres philosophically. It is significant that the Bethany Press book, an essay in social action with special reference to problems in the establishment of world peace, is affectionately dedicated to "the hallowed memory" of his late teacher, Edgar Sheffield Brightman of Boston University.

Perplexing Problems of Religion is written with an eye to college students and "the intelligent adult." The opening chapter, "What Place Does

Man Occupy in the Scheme of Things?" sets the stage for the later questions. His answer is couched in personalistic terms entirely, and what he calls "the loftier conception of man" he finds exemplified in "its noblest expression" through the Hebrew-Christian tradition. Yet he notes, "While man has godlike possibilities, there are no illusions as to his natural goodness." Other pertinent questions to which Dr. Munk addresses himself include: "What is the meaning and purpose of life?" "What is the final source of authority in religion?" (his answer: "Truth" as reality); "How shall we think of the Bible?" ("The Bible contains priceless truths about God, man, the moral order, and man's eternal destiny.")

A Way of Survival is addressed to the question as to whether man can find a way to achieve peace even at this late date. He believes that man can take eight steps toward "perpetual peace," carefully pointing out that these are in no sense original, and that a small though inadequate beginning has been made with regard to all of them: (1) a new bold, universal peace endeavor; (2) the repudiation of war; (3) a rational plan of disarmament and atomic control; (4) the recall of armies of occupation; (5) relieving the plight of divided nations; (6) a vast United Nations' assistance program; (7) instead of materialism, trade for the mutual good; (8) strengthening the United Nations.

He ends with a call to "religion, philosophy, science, business, labor, the farmer, certainly all teachers, and above all the mothers of men whose sons the terrible Mars ever and anon demands in bloody sacrifice" to unite in a mobilization for peace, "one mighty endeavor for survival and a better day."

The bibliographies in both books are extensive, providing good collateral reading for anyone interested in pursuing the author's ideas farther. One misses in *Perplexing Problems of Religion* references to either Kierkegaard or Brunner, writers whom even "the intelligent adult" today can scarcely ignore when addressing himself to religious questions. Brunner's little book *Our Faith* would seem to be especially valuable to cite for the particular audience Dr. Munk has in mind, as representative of a certain important current point of view. — *Kendig Brubaker Cully*, Lecturer in Religious Education, Seabury-Western Theological Seminary, Evanston, Illinois.

✻ ✻ ✻
A Half Century of Union Theological Seminary, 1896-1945: An Informal History. By HENRY SLOANE COFFIN. New York: Charles Scribner's Sons, 1954. 216 pages. \$2.50.

Union Seminary alumni will of course devour, word for word, this "informal" or "personal" history of their *Alma Mater*, written by the man who did the most to shape that history. They will begin by reading his brief appraisals of their favorite professors, whether they came from the era of William Adams Brown and George William Knox, of George Coe and Harry Ward, or of Niebuhr and Tillich. They will relish his sly digs at well-known professorial personalities, balanced by his thoughtful estimates of the lasting contributions of these same men — usually with telling quotations from ex-students. Then they will pass to his summaries

of the three relatively short administrations that preceded his own — those of Cuthbert Hall, Francis Brown and A. C. McGiffert — after which they will dwell with special interest upon Morgan Noyes' analysis of "Uncle Henry's" own long administration and conclude with the chief author's review of "Changing Student Trends" and chief enduring developments during the half-century since he entered Union as a student.

The history of an institution which has so powerfully influenced religious life and thought in our time must have a general interest, also, for religious educators. They will be interested to note that a theological school independent of a university can "live by its brains," maintain an active relationship to church and society, and (despite much internal controversy) fulfill its founders' desire "to live free from party strife, and to stand aloof from all extremes" — not because extremes never appear, but because free discussion corrects them. "Must" reading for religious educators are the references to George A. Coe (87-90, 185-188), to Harrison S. Elliott (155-158) and to the present offerings in religious education at Union (Pres. Van Dusen's "Afterword"). It will be evident from these references that religious education is no longer the "tail that wags the dog," as it sometimes threatened to be in Coe's time, but that the influence of Coe and Elliott has persisted at Union, and shows itself in one of the four principal divisions of the school, "flanking" the B.D. course on one side, as the School of Sacred Music flanks it on the other. The rise of "R.E." as a central student interest (closely allied with the "Social Gospel") the defeat of its bid for supremacy in the curriculum, and its persistence in a less extreme form, can be clearly traced in Coffin's chapter on "Changing Student Concerns" (181-201). — *Walter Marshall Horton*, Professor of Systematic Theology, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

✻ ✻ ✻
Against the Stream: Shorter Post-War Writings, 1946-52. By KARL BARTH. New York: Philosophical Library, 1954. 253 pages. \$3.75.

No religious educator can afford to ignore the writings of the man who has done most to change the course of twentieth century religious thought. Unfortunately, Karl Barth's writings are almost intolerably diffuse. One who reads the whole of his *Church Dogmatics* in German can hardly do anything else. But he is continually changing his views, so one cannot claim to understand him without consulting his recent utterances. It is therefore extremely valuable to have this collection of his post-war writings on highly practical themes (mostly political) by which even readers unversed in theology can easily judge the main present trend of his thought.

One thing has not changed, and will not change, in Barth's thought: the purely Scriptural basis of it. The reader who wishes to get a quick look at Barth's fundamental theology can hardly do better than to begin with the essay on "The Christian Understanding of Revelation," (pp. 203-240). Here, in patient repetition of ten basic points, Barth spells out his purely revelational faith so that he who runs may read. "It is not an immanent, this-worldly revelation, but comes from

outside man and the cosmos" (p. 208). Its central content is Jesus Christ, to whom the Old and New Testaments bear authoritative witness: "the testimony of the revelation" (p. 218). It constitutes and everlastingly corrects the Church, as "the multitude of those who are called, called out, called together, and called up by the revelation of God in Jesus Christ" (p. 226). It is addressed to man as such, and when freely received, gives man a freedom beside which "all other freedoms will always signify fear and captivity and demonism." (p. 240).

Next in order of importance is the opening essay on "The Christian Community and the Civil Community," pp. 13-50. Here Barth makes it perfectly clear that Scriptural theology, speaking the language of the Church, is not thereby isolated from political issues. State and Church have a common center, the Kingdom of God. It is therefore proper for the Church while preaching and living the Kingdom as intensively as possible, to treat the State "as an allegory, as a correspondence and an analogue to the Kingdom of God," and to translate all churchly teachings into their political analogue. For example, since "the Son of man came to seek and to save the lost," this means that "the Church must concentrate first on the lower and lowest levels of human society" and must give its political support always to "the movement from which it can expect the greatest measure of social justice" (p. 36). It must not equate any political party or movement with God's Kingdom, but judge all in relation to the Kingdom.

The rest of the book consists of varied and often exciting applications of the method outlined in the two fundamental essays: East-West tensions, German rearmament, the new humanism, the Jewish problem, and poverty. Foremost in interest are Barth's speeches given on a visit to Hungary in 1948, and the ensuing controversy with Emil Brunner over Barth's seeming complacency toward Communist totalitarianism, strangely contrasting with his bold and intransigent fight against Nazi totalitarianism. Barth's answer (p. 113 ff.) is that a truly Scriptural theologian will not aim at consistency of principle; he will try to hear God's Word afresh in each new situation. He will not follow popular trends but move *against the stream*. There is a time to speak and a time to be silent. When the Church was really *tempted* by Hitler's claim to be a defender of "positive Christianity," it was necessary to speak; now that all Christendom sees the threat of Communism, and is terrified (*not tempted*) it is better to be silent, confident, and as encouraging as possible to one's brethren behind the Iron Curtain. Since no one can possibly confuse Communism with Christianity, it does no harm to make temporary deals with Communist regimes. One thing alone seems sure about Barth, that is his attitudes on public questions, the unpopular and unexpected are always to be expected! One would like to hear this prophet defend himself before a Congressional investigating committee; but such things do not happen in free Switzerland.—*Walter Marshall Horton*, Professor of Systematic Theology, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

BOOK NOTES

The Christian World Mission in Our Day. By KENNETH SCOTT LATOURETTE. New York: Harper and Brothers, 1954. 181 pages plus Index. \$2.50.

Written from the standpoint of an authoritative scholar in the field of the missionary expansion of the Christian Church, this book is of exceptional worth. The author knows well the complex challenges of our own day, the material blows dealt Christianity by two world wars, the declining political and economic control of Western Europe with its colonial empires, and the rise of Communism. He knows also how all historic religions are threatened by such faiths as Communism, secularism and the beliefs of mass society. Yet, remembering the concrete vicissitudes through which Christianity has passed in its long history, he has no doubt as to its lasting vitality. The Gospel continues to spread in the world of our day, and the author points to evidences of its rootage in many lands, including China where Christian communities are undergoing severe test. In an age of storm many things come under God's judgment. As we rise to the challenge of our day we must expect to readjust our procedures. Missionaries "must be prepared for life in a revolutionary age, with its perils, its austerities, and its opportunities." This includes knowing Communism in order to point adequately its Christian alternative. Through all difficulties, however, Christians can still go forward, relying on the assurances of the Gospel and sharing the same eternal hope that has sustained Christian groups in every age.

It is a heartening book, realistic and wise.—*Clarence H. Hamilton*, Visiting Professor, Union Theological Seminary, New York City.

Jesus and His Times. By HENRY DANIEL-ROPS. New York: E. P. Dutton & Company, 1954. 615 pages. \$5.00.

This is an unusual book, as evidenced by the fact that it has gone through 400 editions in France; and has been translated from the French into fifteen languages. The translation into the English is done by Ruby Millar. The author, who writes under a pseudonym, but is characterized as one of France's leading writers, is a Roman Catholic, and has been a Fellow in History. He writes with verve and has an unusual choice of words and a moving style. The book is more than a romantic story about Jesus, though the author goes rather shallowly into any critical problems as related to the life of Jesus. At times, the author starts into critical problems, but as a rule he does not go far into basic problems, and leaves it to the reader to infer his own conclusions. Perhaps this is as it should be for a book that is to be read with a popular interest by all types of laymen. Nor is this a fiction story about Jesus, for it is based upon the historical concepts of the Gospels as related to Jesus; though some events move into a fictional note at times.

This book can be recommended by religious educators as a most interesting study of Jesus, written by a scholar of history who is a literary artist and a "liberal" Roman Catholic; it is highly

worth reading, and is in an idiom which will prove vital and valuable to lay readers. But a warning should be given readers that its conclusions do not represent the general conceptions of contemporary New Testament scholarship. Nevertheless it is an intriguing book, full of many historical references that do not accompany the ordinary popular life of Jesus. —*Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Social Psychology. By ROBERT E. L. FARIS. New York: Ronald Press Company, 1952. 420 pages. \$5.00.

Designed as a basic text for college courses in social psychology this book is an excellent introduction to the major concepts and theoretical principles of this relatively new and rapidly developing field. It is well written, easy to read, and the structure is clear. Each of the fifteen chapters, just right for a semester, has an excellent summary and selected references for further study. This reader finds it to be an excellent resource and reference work.

The point of view represented here might be called a neo-behaviorism in which the individual seems at times to be almost completely determined by his social relationships. At times it seems on the verge of denying that man is a biological organism or has any biologically determined needs and limitations. The method of study is objective, experimental, and statistical in opposition to intuitive, clinical, case study methods.

To this reviewer the book at times is unnecessarily polemical in its attacks on other points of view. To balance this it offers vigorous, stimulating criticism of other more widely held approaches to personality, particularly the Freudian, which lays bare the speculative character of many assumptions.

The individualistic psychologies and the instinctivist psychologies no longer seem useful. More and more all psychology becomes social psychology. More properly it will be bio-social psychology. All this goes hand in hand with an emerging concern for the church as a community — *the Koinonia*. —*Paul B. Maves*, Department of Religious Education, Drew University, Madison, New Jersey.

Bible Stories and You. By GAIL B. FARGO. New York: Philosophical Library, 1954. 90 pages. \$3.50.

Here is an attempt to retell the Old Testament stories of creation and the patriarchs from a "meta-physical" point of view. It was written for a particular Sunday School group of kindergarten-primary age. Whether the Sunday School is sponsored by Christian Science or by Unity or by Parsism is not stated.

An allegorical interpretation is given at the end of most stories, and the purpose seems to be to draw a decision between the Adam man, physical, and the Christ man, spiritual. For example when Isaac (meaning "joy and peace of God") and Rebecca (meaning "beauty") are married, we are told that the Christ man is never sad while the Adam man is cross and the corners of his mouth turn down. The question is, "Which man lives in your body house most of the time?"

Joseph's story leads to the conclusion that "picture making power" (that's what "Joseph" means) can be used to change Adam man to Christ man. When this happens "then we will have the second coming of Christ that the Bible tells about." —*Richard W. Pettit*, Pastor, Mentor Methodist Church, Mentor, Ohio.

Paul, the World's First Missionary. By ALBERT N. WILLIAMS. ("Heroes of God Series.") New York: Association Press, 1954. 157 pages. \$2.00.

Paul, the World's First Missionary makes a commendable effort to embody the purpose of the series. Highlights of the apostle's life are narrated in well-written informational style. Social, religious, and political conditions of the New Testament world as the backdrop against which Paul's life is lived will prove enlightening to teenagers and even to adults. This reviewer suspects, however, that to junior and senior high young people this portrayal of Paul will lack vigor. Instead of being a colorful biographical narrative through which Paul comes to life, it proves to be a book about Paul. Post-high youth will find it more absorbing than will young teens. —*Frances W. Eastman*, Editor of *Children's Religion and Program Manual*, Christian Education Division of Congregational Christian Churches, Boston, Massachusetts.

David, Warrior of God. By JUANITA JONES. ("Heroes of God Series.") New York: Association Press, 1954. 155 pages. \$2.00.

The author has created a fast moving novel which draws upon some of the better known events in the Biblical account of David's life for content and plot. Those who expect an insight into the religious life of the times will be disappointed as the story revolves primarily around the political and military achievements of David. Missing, too, is any attempt to sort out truth from legend in selecting the material for the book. —*Grace E. Storms*, Secretary of Children's Work, Division of Christian Education of the Congregational Christian Churches, Boston, Massachusetts.

Queen Esther, Star in Judea's Crown. By LAURA LONG. ("Heroes of God Series.") New York: Association Press, 1954. 156 pages. \$2.00.

There is some resemblance between this interpretation of Esther's experience and the Biblical account, but the author has not hesitated to make full use of her imagination in developing both her characters and her plot. Laura Long presents Esther as a devout Jew, motivated in her actions by obedience to the will of God. There is none of this in the Biblical record. Nor does the author mention the spirit of revenge which gripped the Jewish victors in their military triumph.

One questions the value of this novel for persons interested in knowing the Esther of the Bible. It is unfortunate that a writer with the literary skill of Mrs. Long could not have produced a more honest interpretation of her subject. —*Grace E. Storms*, Secretary of Children's Work, Division of Christian Education of the Congregational Christian Churches, Boston, Massachusetts.

RELIGIOUS EDUCATION ASSOCIATION OFFICERS

PRESIDENT — George N. Shuster, President, Hunter College, New York City.

CHAIRMAN OF THE BOARD — David R. Hunter, Director, Department of Education, National Council of the Protestant Episcopal Church, Greenwich, Conn.

TREASURER — Glenn Garbutt, Management Consultant, New York City.

VICE-PRESIDENTS — Msgr. Thomas J. Quigley, Superintendent, Catholic Schools, Diocese of Pittsburgh, Pittsburgh, Pa.

Judah Pilch, Executive Director, American Association of Jewish Education, New York City.
F. Ernest Johnson, National Council of Churches, New York City.

RECORDING SECRETARY — Paul B. Maves, Professor, Drew Theological Seminary, Madison, New Jersey.

COMMITTEE ON HIGHER EDUCATION

WALTER HOUSTON CLARK, Chairman, Dean, School Religious Education, Hartford, Connecticut.

VIRGINIA CORWIN, Head Department of Religion, Smith College, Northampton, Mass.

ROLAND G. SIMONITSCH, C.S.C., Professor of Religion, University of Notre Dame, South Bend, Indiana.

SEYMOUR SMITH, Department of Religion in Higher Education, Divinity School, Yale University, New Haven, Conn.

COMMITTEE ON RESEARCH

MALCOLM STRACHAN, Chairman, Chaplain, Groton School in Massachusetts, and Consultant to Episcopal Parish and Secondary Schools for the Department of Education of the National Council of the Protestant Episcopal Church.

PHOCAS ANGELOTOS, Secretary for Religious Education, Greek Archdiocese of America, Garrison, N. Y.

J. DONALD BUTLER, Professor of Philosophy of Education, Princeton Theological Seminary, Princeton, N. J.

DENTON R. COKER, Department of Christian Education, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

CHARLES DONAHUE, Professor of English, Fordham University, New York City.

WESNER FALLAW, Professor of Religious Education, Andover-Newton Theological Seminary.

JACOB HARTSTEIN, Dean, Graduate School, Long Island University, Brooklyn, N. Y.

FRANK HERRIOTT, Professor of Religious Education, Union Theological Seminary, New York City.

LEO L. HONOR, Professor of Education, Dropsie College for Hebrew and Cognate Learning, Philadelphia, Pa.

GORDON E. JACKSON, Professor of Philosophy and Religious Education, Pittsburgh-Xenia Theological Seminary, Pittsburgh, Penn.

SISTER MARY JANET, S.C., Commission on American Citizenship, Catholic University of America, Washington, D. C.

OSCAR JANOWSKY, Professor, City College, New York City, also Chairman of the Commission for the Study of Jewish Education in the U. S.

JOHN E. KELLY, Assistant, National Center, Confraternity of Christian Doctrine, Washington, D. C.

JEROME G. KERWIN, Chairman, Chicago Institute of Social and Religious Studies and Professor of Political Science, University of Chicago, Chicago, Ill.

ERNEST LIGON, Director, Character Research Project, Union College, Schenectady, N. Y.

GEORGE MICHAELIDES, Professor, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

SYLVAN SCHWARTZMAN, Professor of Religious Education, Hebrew Union College, Cincinnati, Ohio.

HELEN SPAULDING, Associate Director of Religious Education, Dept. Research and Survey, National Council of Churches, Chicago, Ill.

RELIGIOUS EDUCATION ASSOCIATION

MEMBERS OF THE BOARD OF DIRECTORS

- Phocas Angelotos — Secretary for Religious Education, Greek Archdiocese of America, Garrison, N. Y.
- Edna M. Baxter — Professor, School of Religious Education, Hartford, Conn.
- Edward W. Blakeman — Educational Consultant, Pacific School of Religion, Berkeley, Calif.
- Thomas A. Brady — Vice-President, University of Missouri, Columbia, Missouri.
- Israel S. Chipkin — Executive Vice-President, Jewish Education Committee, New York City.
- Alvin J. Cooper — Board of Education, United Church of Canada, Toronto, Canada.
- Joseph A. Diamond — Director, Bureau of Jewish Education, Toronto, Canada.
- Earl Dimmick — Superintendent of Public Schools, Pittsburgh, Pa.
- Samuel Dinin — Executive Director, Bureau of Jewish Education, Los Angeles, Cal.
- Wesner Farlaw — Professor, Andover-Newton Theological Seminary, Newton Center, Mass.
- George B. Ford — Corpus Christi Roman Catholic Church, New York City.
- Solomon B. Frenkel — Rabbi, Kodesh Shalom Temple, Pittsburgh, Pa.
- Emanuel Gamoran — Executive Director, Commission of Jewish Education, The American Hebrew Congregations, New York City.
- Frank Grebe — Minister, Madison Avenue Presbyterian Church, New York City.
- Simon Greenberg — Vice-Chancellor, Jewish Theological Seminary, New York City.
- Mildred Greene — Director of Religious Education, Presbyterian Church, Madison, New Jersey.
- Virgil M. Hancher — President, University of Iowa, Iowa City, Iowa.
- Hugh Hartshorne — Professor, Emeritus, Divinity School, Yale University, New Haven, Conn.
- Jacob I. Hartstein — Dean, Graduate School, Long Island University, New York City.
- Vassile Hategan — Roumanian Orthodox Church, New York City.
- Charles E. Hendry — Professor, University of Toronto, Toronto, Canada.
- R. J. Henle, S.J. — Dean, Graduate School, St. Louis University, St. Louis, Mo.
- Frank W. Herriott — Professor, Union Theological Seminary, New York City.
- S. J. Holbel — Superintendent Catholic Schools, Buffalo, N. Y.
- Leo H. Honor — Professor, Dropsie College, Philadelphia, Pa.
- Walter Howlett — Executive Secretary, Greater New York Committee on Released Time, New York City.
- John E. Kelly — National Center, Confraternity of Christian Doctrine, Washington, D. C.
- Jerome G. Kerwin — Chairman, Chicago Institute of Social and Religious Studies, Chicago, Ill.
- John L. Knight — President, Baldwin-Wallace College, Berea, Ohio.
- Gerald E. Knoff — Executive Secretary, Division of Christian Education, National Council of Churches of Christ, New York City.
- Hughbert H. Landram — Executive Secretary, Department of Christian Education, Church Federation of Greater Chicago, Chicago, Ill.
- Ernest M. Ligon — Director, Character Research Project, Union College, Schenectady, N. Y.
- Frank McKibben — Professor, Garrett Biblical Institute, Evanston, Ill.
- Imogene McPherson — Protestant Council of the City of New York, New York City.
- Donald M. Maynard — Professor, School of Theology, Boston University, Boston, Mass.
- Sister Mary Janet Miller, S.C. — Commission on American Citizenship, Catholic University of America, Washington, D. C.
- Randolph C. Miller — Professor, Divinity School, Yale University, New Haven, Conn.
- Levi A. Olan — Rabbi, Temple Emanuel, Dallas, Texas.
- Howard Rubendall — Headmaster, Mt. Hermon School, Mt. Hermon, Mass.
- Erwin Shaver — Director, Department of Weekday Religious Education, Division of Christian Education, National Council of Churches of Christ, Chicago, Ill.
- Seymour Smith — Professor Divinity School, Yale University, New Haven, Conn.
- O. M. Walton — Executive Secretary, Allegheny County of Churches, Pittsburgh, Pa.
- Frank T. Wilson — Dean, School of Religion, Howard University, Washington, D. C.
- Kenneth S. Wills — Department of Christian Education of the Canadian Council of Churches, Toronto, Canada.

REGIONAL DIRECTORS (Area Chairmen)

- New England — Ernest W. Kuebler, American Unitarian Association, Boston, Mass.
- Tri-State — Lawrence C. Little, University of Pittsburgh, Pittsburgh, Pa.
- Southeast — Myron T. Hopper, College of Bible, Lexington, Ky.
- Lake Michigan — Leon Fram, Rabbi, Temple Israel, Detroit 2.
- Southwest-Rocky Mountain — James Seehorn Seneker, Southern Methodist University, Dallas, Tex.
- Pacific — Stewart G. Cole, Educational Director, National Conference of Christians and Jews, Los Angeles, Calif.

(The Officers, Standing Committee Chairmen and the Regional Directors are also Members of Board of Directors)